



The Accedens of Armory.

Aduise you well this worke ere ye prone,
Conceane it warely, read it more then once.
Be learned ere ye teach, leaue of selfe lone,
So shall you fynd an Arte, worth precious stones.
Although by kind the (Backe) will not abyde,
The glittering shewe, of comely Phebus course,
But from the light, aye shrowdes her selfe aside,
Appolloes beames pardy, shine nere the worse.

Admonition for the Reader

To the honorable assembly of gentlemen in the Innes of Court and

Chauncery, Gerard Legh

wiseth loialtie.



Considering (right honorable)

my duetye that I owe to my naturall countrey, and that I haue

a tallent to vse to thencrease of vertue, by which I am stirred to

set foorth some part of my time spent, in discharge of my duitye

towardses God, and the worlde: wherefore taking boldnes, partely of your benigne inclinacions, towards the auncient tokens of armorye, as ryght

well appeareth, in the most auncientest of your houses, now newly reedified: I haue therfore enterprised, to set out in tienglissh tongue, the Blasonne of

armes, which are aswell gathered out of the hollye scriptures, as of other most auncientest aucthors.

And although those bee worthy of great land, that found out the sciences liberali, wherwith the soule of man is bewtifid. yet is there dewe as great commendacion to them, that hath searched foorth the

way, to make the bodye not mucche inferior to the soule, And those are they that haue written, and be

the aucthors of this science or sciēces, They (I say) are named auncient Herechaughtes, who haue

made distinction, betweene the Gentle and the vngentle, in whome there is as mucche difference,

as betweene vertue and vice. For the whyche, wee are bounde to make for them a woorthye memoriall.

The Preface
morial, declaring our kindnes dewe towards the.
Of which sort, I will shewe so many, as I haue au-
thorized this Pamphilet by. And they are of num-
ber. ix. as folowen. 1. Nicholas Vpton, descri-
ed blasonne. 2. Nicholas VVarde, wrote of the
whole worke. 3. Bartholus of trickinge, and dif-
ferences of bretherne and kinsfolke. 4. Vlpianus
wrote of the whole. 5. Buddeus, of the begyn-
ninge of the lawe of armes. 6. Alciatus the
booke called Parergon. 7. Fraunces of Foet, of
vnperfect colours. 8. Honorius, of the order of
battailes and combats. 9. Iohn le Feroune, of the
blasonne of colours. And though I haue of those
nyne authoritie, yet my attempt is not of presump-
tion to teache, (I my selfe hauing most need to be
taught) but only to thintent that gentlemen, that
seeke to knowe all good thinges, and woulde haue
an entrie into this, may not finde here a thing ex-
pedient, but rather a poore helpe thereto. And for
because in matters of learning, great volumes are
of little price, vnles the matters therein be of them-
selues worthy: therefore, I thought good, rather to
write some little booke of rare sytle, then to make
a great volume of comon matter. And for asmuch
as this treateth of blasonne of armes, and of the
worthy bearers of them (whiche Plato affirmeth
to be the vpholders of the common welth, and Sa-
lomon saith likewise, where such be not, the peo-
ple shall fall into ruyne) I therefore, haue named
this, the Accedens of Armory, and do now dedi-
cate it vnto your honors, as the first fruits, of mee
gathered in other mens orchardes, Trusting that
your

The preface.

your wisdomes will take in good parte, my meaning and endeouour (although opprest with rudenes) by the example of king Artaxerxes; who disdained not the poore husbandman his homelye handes full of cleane water, but thankfully receiued the same: esteeming the present not after the value, but after the will of the gyuer. By whiche it appeareth that the mynde of man, curicheth the value of euery thing, and not the greatnes therof. And if (most graue lawiers) I may perceiue your good contentacion vvith this: I shall (god vvilling) after my retourne from Venice, present you with the Genealogie of all the kings of Englande, sithens the conquest hitherto: The rather because I haue scene a booke of the Genealogie of the kinges of Fraunce and French kings, vvherein might fautes be espied, if it were as diligently looked to, as it hath been long looked for. And yet I thinke him an Herehaught, that compiled the same. But vvhere I shall in this booke, commende anye one core, or dispraise, I protest vnto you, my meaninge is but the generall description of thone, and of the other. And againe, how many soeuer I set foorth, I meane to name very fewe, and such they are, as be gone from the world, of whome I am sure to be vnthanked. VVherefore most humbly I beseeche your honours, to dayne to be patrones of this my woorke, against the middle finger pointings of the vngentiles, disseuered into, .iii. vnequall parts. The first vvhereof are gentile vngentle. Such be they as vvill rather sweare armes then beare armes. VVho of negligence, stop mustard pottes vvith there fathers

A.iii.

The Preface.

thiers pedegrees, or otherwise abuse them, The second sort, are vngentle gentlemen, who beinge enhaunced to honour by their fathers, on whome (though it were to there owne woorship) yet can they not keepe so muche money from the dice, as to make woorshipfull obsequies, for their saide fathers, with any point of armorye: But despise the same, because (say they) those his armes were purchased for slippes. Most of these desire the tytle of worship, but none do worke the deeds that appertaine therunto. And of these that runne so farre as will not turne, old weomen will say, such youth will haue their swinge, and it be but in an halter. But God keepe them from that. The thirde sorte and woorst of all are neither gentle vngentle, or vngentle gentile, but very stubble curre, and bee neither doers, sufferers, or well speakers of honors tokens. As of late, one of them was called to worshipping in a citie within the prouince of Middlesex, vnto whome the Herehaught came, and him saluted with ioy of his new office, requesting of hym to see his coate, who called vnto him his mayde, commanding her to fetch his coate, which being brought, was of cloth garded with a burgunian garde of bare veluet, well bawdesied on the halfe placard, and squaliored in the fore quarters. Lo quod the man to the Herehaught, heare it is, if ye will buy it, ye shall haue time of payment, as firste to pay halfe in hande, and the rest by & by. And with much bolste he sayde, hee ware not the same since ye came last from sir Iohn Shorne, The Herehanghr being somewhat moued, sayde: I nethe
asked

asked you for this cote, shope cote, or hoghilcote,
but my meaning was to haue scene your coate of
armes. Armes quod he, I would haue good leggs,
for myne armes are indifferent. This man was a
horseman, but not of the lightest sort, or suche as
are called light horsemenne. For (saith the Here-
haught) suche haue fecte and cannot goe, legges
they haue but they cannot stande, let them be like
such as despise al gentle men, and euermore be in-
fected with the gowte. I could shewe you of the end
of him, but because this little booke bought to fol-
low the matter, wherof it beareth the tyde, which
shalbe done in familiar talke betwene Gerarde the
Herehaught, & Legh the Caligat knight, therefore
I leaue of. And thus praying you to suffer Dioge-
nes to lye groneling still, which if ye doe not, hee
will reprove you, as he did one that was suspected
of robbing dead mens tombes, wherof ye are
neither doers or sufferers. And so Praying
to god, to kepe you still in that mode
to whome I commit you, with
the end of my Preface. Hum-
bly beseeching you to vn-
derstande cry you
Iudge.

C. y.

Amil.

RICHARDE ARGALL OF

thinner Temple, wisheth the Reader
 a continuall increase of his knowledge by vertue,



HE common saying is, the luy bush is
 hanged at the tauerne doore, to declare
 the vvyne vwithin. but the narrow
 searchers of nyce and curious questions,
 assume this the secreat cause. For that
 tree by his natie property, fashioned
 into A drinking vessell, plainely descry-
 eth to the eye, the subtil arte of the vint-
 ner in minglinge licours; vvhich els-
 vwould lightly deceiue the trustye drinkers taste. And there-
 fore, vvhether good vvyne is, according to the proverb, nedeth
 no bush at all. Euen so to praise it, vvhose excellency vttereth
 it selfe, is but matter superfluous, and mere mispent tyme. For
 loe, the very title of this vworthy vvorke, stayeth the glaun-
 cing eye of the passer by: and meruelously bothe is yeth the
 myrdes of those, vvhoby Gods secreate iudgement have at-
 tained the honour thereof, and vvonderously enflameth the
 hartes of others, vvhoby as yet have not tasted it, to atchiue the
 like. Notvvithstandinge perhaps some grimme Philosopher,
 vvill reuev Democritus practise, in making such scoffe her-
 at, that hee vvill more comber the vvorld vwith his vayne
 giglinge, then this smal volume mought seeme to comber him.
 Such gyrars novv be, vvho seeming to contemne all thinges,
 become themselves a contempt to all men. But, to such foote
 follovvors of like Philosophers, I reply that those their great
 masters, vvhole disciples they vaunt themselves, yea, in those
 bookes, vvherein they skorne honot, yet sought the same, in
 setting their names there to. Neither thinke I (not vvithstan-
 ding their vtter shevv that any of them, vvith Diogenes vvil
 throw avvay the dishe, to drinke in their handes. But vvell
 vvite they, that the originall author of honoring nobilitie, is
 that high god: vvho euen in the heauens, hath made a discre-
 pance of heauenly spirites, geuing them severall names, as en-
 signes of honor. But sithen my purpose is to other ende, lea-
 ving this, I hie therto: vvishing the reader, rather vvith fauou-
 rable attention, to listen the precious vvorth and commodi-
 ties

To the reader.

nies of the knowledge disclosed in this Pamphellet: then with
rafhe and prejudiciall iudgment, nothinge hurtfull to the au-
thor, but redounding to his ovne reproche, to condempne
it. All knowlledge and artes ryfing firft in the Eaft, emonges
the children of God, (as by his fecret meanes reueyled vnto
them) were by the painefull toyle of man, deriued from cou-
trei to countrey, from nation to nation. For Greece her felfe,
whoe fhortlye after became the treafure houfe of the higheft
mifteries, attributeth the firft receiued grounds, to the hard tra-
uel into Egypt, of that diuine Plato. Rome eke not finally was
enriched by her Oratour, vvho feemed to fpoyle that famous
Athenes, of her peculier eloquence, as vvitnelled the outcry of
Appollonius, rapt in admiration, aftonied, and fory, faying. O
Tulli, as vvith vvonder I prayfe thee, fo lament I the fortune
of the Greekes: Sitch that learning and eloquence, vvich one-
ly vvvas left vs, is nowe to Rome transported by thee. Herein
as nations beganne to growve, fo beganne they to conceaue a
ftately opinion of them felues, ioyned vvith a manner con-
fpt of others, that lacked the knowledges they had. The Iewes
called all other Gentles, the Gretians and Romaines vffinge a
more reprochfull terme, fcorned the reft as barbarous. The
Italians, euen at this day (a people in vvhom as yet lye raked
the olde fparke of the Romaine glory) call vs on this fide the
Alpes, Tramontant: Noting thereby in vs, the lacke of ciuilitie,
& of their coutry curtefy, thinking that nurture hath not yet
crept ouer thofe waft huge hilles. Thus fee wee by little & lit-
tle, howe knowlledge crept to places erft vnknown: Yet for
wee fee (as pectely noteth the Poet) feuered from the vvorld
it is thought, the comon knowledges came later to vs, then to
other our neighbours: for our farther diftance from the pla-
ces vvhere artes firft fprang. But for the feates of Chiualrye, &
the progre aduancements thereof, it is vvell known, that this
our countrey, may compare vvith thofe, vvho therein thynke
themfelues moft victorious. For perdye there growving fame
firft grevve by him, out of vvhole loynes the Englifhe nation
fprang. The fonnes of Ebrancus, the fift king from Brute, fay-
ling into Germany. vnder the conduict of their brother Duke
Afferacus, poffeffing a great parte thereof, made their prooves
knowne vnto that foreine nation. Belinus vvith his brother
Brennus

To the reader.

Brennus, begotte by Dunvvallo first crownd kinge of this realme, by peaceable possession, and establishing good lawes. wel declared before thy huge gates (O mighty Rome their princely courage to be nothinge inferiour to the olde Italian glory. Gurgunnus, sonne of the famous Beline, encreasing the honour left him from his vvorthy auncestre, sailing into Denmarke vvith famous victory conquered it. And reason wel accordeth. For this our Clime being subject to Mars although I knowe some iudge the Moone chiefly to have dominion ouer vs the people naturally must yelde suche effectes, as that mightie planet imprinteth in these inferioure bodies his subiectes. For as the heauens haue ruled of olde the earthe, an vnmouable masse, vvith their benificiall effectes: so in this our region, the fyer of honour mounting by martiall prooves, the chiefe aduancer of gentry must of force so long last in this nation, as matter ministred from aboue mainteineth it. Thus, gentry rising by prooves, in memory kepte and maintained to posteritie by diligence of the Herehaught, craueth of eche gentile vvight of their curtesy, fauour and frendship to him: vvho by record preferueth to ensuing age, the yong and tender fame, making the same freshly to flourish many yerres after their last longe sleape, and death. For, no lesse welcome oughte be this displaying of the ensignes and prizes of honour, the of honourable deedes sith honour is the maintenance, as well of al other vertues, as of it selfe. Of the honorable therefore, & worshipfull, not onely reason, but duty requireth the entertainment of this gentleman. But ye that now ve liue, or hereafter shall, traueling in the chace of the glory descried here, if hereby your mindes be stirred by vertue, to seke vvhat erst you lackt: then are ye also endebted to this vvell deserving author.

But of necessitie enforced, ye of elder fame, embrace the man, and loue the vvoorke, For here your vertues are displayed, and blazed to the vvorlde, that but in corners lurked before

(C.)

THE DESSCRIPCION OF

the Viniet with the circumstance

therof, contayned in the firste

Page of the booke.



He kyng hath receyued of God, by the handes of Moy-
ses, a sweorde of correctiō for
transgressours, vvhetherby he ru-
leth his realme, mainteineth
the lawe, and by his knyght-
hood, defendeth the priest and
labouring man. The Iudge re-

ceyueth the lawe, vvhewith he doth euerie man
right: And in seruice of the kinge, he quieteth the
king, the priest and the labouring man. The Priest
maried to his bokes, preacheth and prayeth for
the kinge, the Iudge, and the labouringe man: vn-
to vvhome he ministreth the Sacraments, vvhose
trophea is the cup of health with bread and vvine.
The labouring man vvhoholdeth the plough, he
vworketh for the kyng, the iudge and the priest,
and getteth the fruites of the earthe, to their sus-
tenaunce, vvhose trophea is the bill, vvithe bove
and arrowes. All these, whilest theye are obedient
vnto God, hee geueth them dominion of the
vvorlde, and maketh all creatures subiectes vn-
to them, vvhoby reason, haue powver to searche
the secrets of euerye kynde, whereof the cardinall
vertues haue ther originall. vvhose tokens, be shew-
yed in the scocheon betweene the kyng and
the Iudge.

Prudence

Prudence.

The first vvhich is a looking glasse of Christall in a
 felde of greene, vvhich signifieth prudence. Salo-
 mon saith, the feare of God is the beginnings of
 prudence. Prudence searcheth al things, and try-
 eth toorth the truthe. She taketh counsell of things
 that she purposeth to bring to a good ende, calling
 to mynde thinges past, deliberately ponderinge
 therein vvith thinges present, that shee maye the
 rather preuente the daunger of thinges to come.
 Prudence discerneth good from euill, and vertue
 from vice.

Iustice.

The second is a paire of ballaunce of Siluer, in a
 felde blewe, vvhich signifieth, Iustice, who aswel
 vpholdeth the dignitie of euerye estate, as also the
 commō vvellth, and yeldeth to euery one his due,
 and telleth vvhat to dooe, and vvhat to leaue vn-
 done. Iustice getteth reward after merite, as to the
 benefactour mede, and to the transgressour punish-
 ment. Iustice, susteineth the vvake and maketh a
 perfit path way betwene thine and mine in which
 sort Dauid executed righteousness and Iustice.

Fortitude.

The thirde, is a pillar of Porphier, in a goldē felde
 vvhich signifieth Fortitude, who groundeth vpon
 belief, & hath a bold spirit inuinceable. He passeth
 not to spend blood, life, & good. Fortitude is mag-
 nificēce, vvith a ioyful cleere courage administring
 thinges lauvdable vvith confidence to hold strōg-
 ly his entent, & by tolleracion to suffer al manner
 griefes, & yet kepeth his mind without alteration
 Fortitude is perseuerance, to maintain al iust qua-
 rels

of the Viniel

rels, he fleeth to none but to god, saying he is my
fortune,

Temperaunce,

The fowerth is a lugge and cuppe of Ruby rocke,
in a field siluer which signifieth temperaunce, who
ruleth himselfe by discrecion, against the violent
mouings of courage in things vnlawefull, and cau-
seth all things to procede in order and degree. He
qualefieth maners to comelines, & discerneth cau-
ses of a quall regyment, keeping alwaies the mean,
And as Salomon saith, he is discrete, that hath tem-
perace in talke, And so silence attempereth speech,

Temperance is the meane, to ioyne the body

and soule by abstinence and sobernes,

and causeth the body to despise

the worlde, and de-

sire heauen,

(.:.)

And the first is my
founte.

Temperance

The fourth is a luste and cuppe of Ruby toke
in a field where the temperance who
rule the himselfe by discretion, against the violent
moungs of courage in things vnlawfull, and can
let all things to proceed in order and degree, he
discretely manner to commit, & discretion can
his of equal regyment, keeping alwayes the mean
And as Salomon saith, he is discrete, that hath con-
fidence in talke, And so silence accompanie speech,
Temperance is the meane, to ioyne the body

and to be by abstinence and sobriety,
and to keepe the body to delibe

the world, and de

the world,

(.)

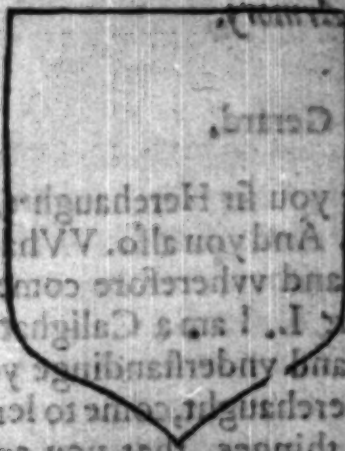
The Accedens of Armory.

Leph.

Gerard.



Od faue you sir Herehaughte.
 Gerarde. And you also. VVhat
 are you and vwherefore come
 yehether? L. I am a Calighate
 knight, and vnderstandinge ye
 are an Herehaught, come to ler-
 ne those thinges, that you are
 bound to teache me: that is, to blase Armes, vvith
 all the ceremonies thereto appertayning, vvith my ser-
 uice to my Soueraiga. G. And if I vvere not bound
 to doe it by myne othe, yet of Curtesy I will te-
 nche you. And because ye are vvyllinge, I wyll the
 sooner instructe you, euen from the begynnyng,
 to the ende. Tellinge you for the first pointe, that
 there are nyne sondrye fieldes, of the whyche,
 seuen of them bee termed Colours, and two,
 Metalles, L. whyche are they? G. The two Met-
 alles are Goulde and Silver. And the seuen Co-
 lours, are Redd, lyght Blewe, Blacke, Greene,
 Violet, Orenge Tawney, and Murrey. But you
 must not so terme them: vwherefore, I will set their
 proper names vnder every of their Scotchcons.
 And forsooth call them by these names, it were shame
 and a light the Herehaughtes, and not worthy the
 name of blasoner. But to the effecte. First I wyll
 begyne with the most precious metall, Goulde.
 (Or)


 D, That woorde is French,
 And wherefore do ye blase
 in that language? G, I blase
 not in that language: But
 the termes of blasonne are
 in that language, and I will
 tell you why. Sythens the
 time of that famous Prince
 king william the Conquer-
 rer, who ouerranne this re-
 alme with his Normanes,
 euen vnto Cheshire, to the Malpas, that language
 hath ben common to euery english man. Lyke-
 wise, by the victories of that puissant Prince, kinge
 Edward the third, conquering wise so muche in
 Fraunce, as the Conquerour did in Englande: It
 came to passe, that wee haue been mixed, as wel in
 language as also in blood. For, beyond Burdeaux,
 the englishe speche hath been as commonlye tal-
 ked, as in London is now, both French and Dut-
 che. Since that time (I say) they haue been vsed al-
 well herein, as in the lawes of this realme, the na-
 mes of all offices, and officers, and in a maner, in
 all gentlemanly games and pastimes, as hawking,
 hunting, or otherwise. And nowe to speake of the
 woorthynes of this metall, Gerdic Aristotle say-
 eth it is fixed, and as, when it is fixe, it will not rust,
 so will it not melt in the fyre, without anye flame
 telleth of it to be pliant, pure, & temperate, and to
 haue vertue to cleanse superfluities gathered in bod-
 dies, wherupo he declareth, that it helpeth Lepro-
 sy, and clenseth meselrye. Auicene reporteth, that
 the

the fylinges of golde, put into meate or drinke, taketh away the trembling of the harte, swoynge, and the splenatike disease. Legh. why sette you toorth such comendacion of golde? is such praise also required in your arte? G. I say thus muche, and must yet saye more, in commendinge of the worthines thereof. For looke how much this mettall excelleth all others in the kinde thereof, as in finesse and puritie: So muche shoulde the bearer therof, excell all other, in prowes and Vertue. Therefore, saith Christyne of Pice, no man should beare this mettall in armes, but Emperours & kinges, or of the blood royall. L. Are there not many that notwithstanding, beare golde in their armes, and are not of the blood royall? Gerard. Yes. But Christine spake it, as only for the worthines thereof. Meaning, that as none ought to bee woorthier then they: So they should beare the worthiest mettall of all other. And yet I might say more in commendacion therof. L. By your leaue, I perceiue then, it was not in vaine that Phalerius saide, they woulde digge Pluto out of Hell for golde. The whiche whether it were for the worthynes of the mettall, or for couetousnes of their mynds: doubtles, not onelye they, but many moe, haue in such sort desired it, that some haue ventured body and soule, to beare it. G. whensoever I speake of bearing I meane the worthines to the bearer, for honours sake. And so woorthy is this mettall golde, as it hath not beene, but well remembered to bee spoken of in the Byble, as in Exodus, by the commandement of god, when there were diuers in-

strumentes, appointed to bee made to his honour,
 then golde was vsed, as mettall fittest to serue for
 the same purpose. L. I praye you nowe abridge of
 your talke hereof, for I knowe it to bee precious.
 And I my selfe will conclude the whole matter,
 with that witty saying of Phillip that myghtie king
 of Macedonia, who being fully bent to take a cer-
 taine castell, whereof it was tolde him by his soul-
 diars, that it was a thing vnykelye, by strengthe of
 man to be ouercome; asked of them if it were not
 possible for an Asse heauy laden with gold, to haue
 accesse thereto. Gerard. In deede, this perswadeth
 further, to make mee thinke, that golde is not only
 vertuouse, but also victorious. Well now to leaue
 this matter, and come to an other, I will shewe you
 of that planet, whereunto golde is resembled. The
 Sonne is likened thereto, and is vsed likewise in
 blazon. The Philosophers write, that as the hearte
 in man is the noblest: so is this Planet, of all other
 the worthyest, and as it were the verye comfort, of
 them all. Euen so Ambrosius, in Exameran sayth,
 that the sonne is the eye of the world, mirth of the
 daye, fairenes of heauen, measure of tymes, vertue
 and strength, of all that is engendred. Martianus
 telleth, that the sonne passing in the middle of the
 circle of the Zodiacke, sendeth fro him selfe, twelue
 beames, by whiche the vpper, and nether bodies,
 are comforted. The Sonne sayth hee, is the well
 of the mynde, reason, myght, and in witte of the
 worlde, and moderator of the firmament. Macro-
 bius sheweth in defyninge the Planettes, that the
 light of all the roundenes of Circles, cometh of
 the

the Sonne, And that hee is in the middest amonge
 the planettes, to make harmonye and acorde, as
 the middle string of an Instrument of musike. Ec-
 clesiastes saith, what is more cleare than the Sonne?
 The Sonne saith hee, overlooketh all thinges and
 declareth the daye. L. Can ye saye anye more, in
 commendacion of this planet? G. Yea, twise as
 muche, if it were not for making you werye. But
 to conclude, saynt Mathewe writeth, that Ihesus
 when hee was transfigured, his face shone as the
 Sonne. And hee sayth also, in the ende (whereby
 hee meaneth the ende of tennes) the righteous
 shall shyne as the Sonne, well, now I will procede
 to that precious stone, whiche the Herehaughtes
 doe vse in blasohne, for, and in the name of this
 metall, and Planet, that is called a Topace, which
 Stone, for his vertue, is sayde to be noble. And
 as Dioscorides writeth, it swageth wrath, sorrowe
 and euill thoughtes, and helpeth the bearer ther-
 of of frenciey and soddeyn death. Thys Stone, for
 his woorthines, was sette in the brest lappe of Aa-
 ron. L. Are these so many and sondrye blasonnes,
 vsed of all herehaughtes? and are they all aunciets?
 G. These three sortes haue beene vsed, and are as
 auncient, as from the firste beginning of Armes
 bearinge. And there are three other also, but they
 bee of neerer tyme. As blasonne by the dayes in
 the weeke, deuysed by Fawcon, principall Hee-
 rehaughte of Englande, in the tyme of the fa-
 mous Kyng Edward the thyrde. Also blasonne
 by Flowers, deuysede by A Frenche Here-
 haughte, called Mallorques, in the tyme of

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Charles the seventh french king. And last the blasonne by the principall partes of mans body, deuised by an Allmayne, in the time of king Henry the fift. But all those I omitte, for lengthning of time. Now vvill I shewe you the meaning of this mettall and that it is sonetime simple: and sometime composed, L. How is it when ye call it simple? G. The Scochon is then, either mettall or colour, onelye a fieelde. L. But is that good Armory? G. Yea & very auncient. And who that beareth so, it being Or, signifieth vnto them, wisdom, riches, magnanimitie, ioyfulnes and elacion of minde. L. I pray you tell the compoundes. G. I will. You must note by the vvay, that compoundes are sometime termed particions, and yet are they stil called compounds. whereof I wil shewe you hereafter at large, when you shall terme them compoundes, and when per titions. Nowe I will onelye shewe, the composition, or ioyninge of mettall, or colour, with golde as followeth,

- 1 But simple firste, it signifieth as before is rehearsed.
- 2 VVith Argent, to bee a victor over all infidelles Turkes, and Sarazins.
- 3 With Geules, to shead his owne bloode for the ryches of this worlde, and lyberallye to spende it.
- 4 with Azure, to be trusted to keepe the riches of the world for himself, and from others.
- 5 VVith Sable, constant in euerye thyng, also in loue.
- 6 with verte, ioyfull with worldly ryches.

with

- 7 With Purple, a frend to his enemy.
 - 8 With Tenne, pacient in trouble.
 - 9 With Sanguine, trusteth and is sone deceaued,
- L. I perceiue you well, Go nowe to the secounde mettall,

Argent.



G. That is called Siluer, & blased by the name of Argent. It is a royall mettall, & doth honorable seruice to Princes, aswell in vessell of household, as for the larges in gitte thereof. It is commonly knowē to be of such nature, that it will not bee wrought with the hammer before the siluer smith hath

abased it with copper. Being fyne, it is saide to bee medicinable. L. You degresse nowe, and meddle with that, that appertaineth not to this Arte, G. I maruayle what Science, Arte, or misterye it were, that an herehaught should haue none intelligence thereof? were it neuer so secrete or profounde. For, if he haue not of all thinges some vnderstanding, aswell as of seuerall languages, he is not worthy to be an herehaught. Therefore necessary it is for him, to haue an vniuersall knowledge in eche thing. But though this in dede concerne an other Arte, yet our part is, to set out that we do, to glorye. For looke what soundes to prayse & commendacion, that we meddle, & must haue to do withall. But because ye haue taken me vp so short at the

The Accedent.

beginning, as though ye thought, I woulde haue
been as longe in praylinge of Siluer, as I was of
golde, I will for your ease, cutt of muche, that I
was mynded to haue spoken of. To conclude ther-
fore, onely note this, that as the precious met-
tall golde, doth in his nature excell all other. So is
Siluer onely excelled thereof, and excepte that, is
the moste precious of all other mettalles. Nowe
I will leaue it, and come to the Planett thereof,
whiche is the Moone. Plini saieth, the Moone is
the fayrnes of the nyght, mother of the humour
and ladye of the sea and times. Macrobius writeth
that the Moone is the chaunger of the Ayer and
wyndes, ladye of floodes and ebbes, and encrea-
ser of brayne, bludde, and marrowe. The holye
Scripture saieth, shee is the ryper and encreaser
of fruites, as appeareth in the benediccion of Io-
seph, Moyses blessing him, with the ripe fruites
of the Moone. Whiche is a good prooffe, that the
Moone bringeth ripenes vnto fruytes, though it
seeme a thinge contrarye to reason. And so there
I leaue, and come nowe to the precious stone, cal-
led the Pearle, whiche Isidore writteth to bee en-
gendred of the dewe of the heauen, Plato saythe,
the Pearle hath vertue comfortatiue, and restora-
tiue, and is foode to man: whiche is verified by Io-
sephus, who sheweth that when Ierusalem was be-
sieged by Tytus Vespasian, the Iewes lyued long,
hauinge nothing to eate, but onely Pearles. Ari-
stotle telleth, that Pearle hath a singuler vertue, in
comforting the brayne. The kingdome of heauen
sayeth Christe, is lyke vnto a merchaunt seekynge
goodly

goodlye Pearles, whiche when hee founde one
precious Pearle, folde all that hee had and bought
it, Whereby Merchauhtes may learne, to bestow
this Precious treasure, vppon suche as worthelye
will esteeme the same, and to reward the oxe with
haye, as Agrippa well noteth, And so ende I with
this mettall, Planett, and stone, shewing vnto you
the significacion of the mettall.

1 Simply of it selfe, it signifieth, to the bearer
thereof Chastitie, virginitic, cleare conscience, &
Charitie.

Compounded,

- 2 VVith Or, to reuenge Christes bloodshed.
- 3 VVith Geules, bolde in all honestie.
- 4 VVith Azure, Curtesie with discrecion.
- 5 VVith Sable, yelding vp of all pleasure.
- 6 VVith Verte, in youth vertuous, and continu-
ance thereof.
- 7 VVith Purpure, the louing fauour of the people.
- 8 VVith Tenne, to bee content with sufficient.
- 9 VVith Sanguine, to recouer an ouerthrowe.

L. I praye you satisfie me, in one thing that I wyll
aske you, whereby I maye the rather vnderstande
your compoundes. For in youre compoundes of
golde, with all other, you haue sette the siluer, and
shewing your meaning thereof, in that place your
sayig is, with siluer, and here ye say with gold, & to
mine vnderstādig, they ought both haue one mea-
ning. G. It might seeme so to the vnskillfull, but you
must vnderstand that in the treaty of gold, where I
say with Argēt, which is as much to say, as with sil-
uer, the gold is ther first, So now here in this place,

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when.

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when I say with Or (which is to be vnderstanded with goulde) the Siluer is first. For that must bee a generall rule vnto you, for the first naming of euery thing, for therein standeth a preheminence. L. I do nowe vnderstand you. As though the felde of the Scocheon, were of both these mettalles, of the whiche (by the meanes of the standing of them) there shoulde bee a regarde, and that is shewed by the meaning of this woorde (with.) Well nowe I praye you to proceede, and shewe mee of the seuen colours.



G. The firste of these seuen coloures, is called Geules, And is in coloure neyther redde, nor Sanguine, but is the very vermillion it selfe. For that is right Geule. It is a royall coloure, and hath that proper qualytye in it selfe, that it may not be gased on any while. For then the eye is weakened therby.

The author wherof, is prooffe it selfe. L. I thynke you may bee to seeke, for commendacion of this colour, for I haue not hard much either spoken or written in praise of it. Can ye saye any thinge? G. Although it shewe it self to bee commendable, yet shall it not want my prayse. I were neere driuen to the wall, if I had no more to commend this coloure by, but that wherewith the frenche herchaughts, did sette foorth theire Auriflambe, whiche came from heauen, as by vayne miracle they sayne.

But

But they that make suche shifte, should rather haue taken occasion to praise the same, for that the Red Rammes skinnnes covered the Arke. And that is no fable, Yet for my promise of commendacion, I say to you it is, and long hath bene vsed of Emperors and kyngs, for an Apparell of maiestye, and of Iudges in their Iudgement seates. Also God the father, promising Redemption to the people, by the passion of Christ, saith what is he that commeth from Edom, with red coloured clothes of Bosra? whiche is so costly cloth. Besides this, it is often spoken of in the Scripture, whiche I leaue of for lengthyng of time. Now will I speake of the Planet Mars, whiche is the Planet, that this colour appertaineth to, and is of all other the hottest, and most fyrye. Martianus telleth, he is the Armipotent God of battel, whose hardy desire is to be auenged with speedye boldenes. Ptholomeus saith, this Planet maketh a man apte to all fyrye workes. L. If this bee all the prayse you can geue him, you will no more offend me with tediousnes. G. what nedeth more then I-nough, can ye not vnderstand hereby, what the nature of Mars is? L. Yes very well. G. why then, I wil shewe you of the precious stone appertayninge to that colour and Planet, which is called a Rubye. It is a stone of dignitie, and as Isidore writeth, is of the kynde of Carbuncles. This precious stone, neyther syer wasteth, or chaungeth his coloure. Thys was one of the precious stones that was set in the brest lappe of Aron. Of diuerse authours, this is diuerslye and wonderfullye commended, for his singuler vertues. As who list to rede, maye find

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finde plentyfully Inoughe wirtten therof. Nowe to the coloure simple, and compounde. Of yt selfe,

1. It betokenethe strengthe, boldenes with hardines,
2. with Or, a desire to conquer,
3. with Argent, enuie reuenged.
4. with Azure, to wine heauen by good dedes,
5. with Sable hateth the worlde, with werynes thereof,
6. with Vert, bolde of courage in youth.
7. with Purpure, strong in dede, iust in worde.
8. with Tenne, mortall hatred,
9. with Sanguine, enemie to Venus pastime,

Azure.

L. Now if it please ye, to the seconde colour G. That is called lyght blewe and named of Herehaughtes,



Azure, it is Royall, & a colour of heauenly hew. For when the soune shynethe most cleare, & that all cloudes are put to exile, the firmament is all wholly of this colour, which is onelye of the purenes of the Ayre. wherof Iob speaketh to the bysie ferschers of gods mysteries, saying. Then shal the

residew of the life, bee as cleare as the none daye, whiche to the iudgement of man is all Azure, whose proper Planet is Jupiter, whiche by his goodnes

nes as Marcianus saith, abateth the malice of Saturne. Therfore the Poets faine, that he did put his father out of his kingdome, Isidore writeth as he abateth the malice of the euill Planets, so he augmenteth the goodnes of good Planets, whose precious stone is the Saphier, which as Isidore telleth is both noble and excellent, and to bee worne on the fingers of princes, Dioscorides writeth of yt, saying. It lightneth the bodye, and preserueth the lymmes whole. The Saphier (saith he) is the Carbuncles mother. For the Carbuncle is found with in the Saphier, as the childe within the wombe. Hee sayeth also, it hath a singuler vertue, to accord people in strife, and to abate vnkinde heate of burning feuers. Bound to the pulce, it helpeth against melancoly, and stencheth bleeding that commeth of anguillie, and is a remedy against venome, and preserueth the sight. In the olde time, it was onelye hallowed to Appollo, the rather to haue a speedy aunswere of him, of those thinges that were requested. Here ending with this colour, Planet, and stone: I will enter into the significations.

1. which simply, sheweth the bearer to be of godlye disposition, and in renoune to thende of the worlde.
2. with Or, the ioyful pleasure of riches.
3. with Argent, vigilant in seruice.
4. with Geules, readye to reprooue villenous deedes.
5. with Sable, lamenteth all mens hurtes.
6. VVith Verte, to preuayle in all newe enterprises.

7. with

The Accedens.

7. with Purpure, good in counsell, and to bee beleueed.

8. with Tenne, soone angry, & sone pleased.

9. with Sanguine, longe or he be mooned, either to good, or euill, Leigh. The thirde couloure and fift fielde, is Black, what say you of it? G. I say it is so of colour, but must not be so called,

Sable



But Sable. And although it dooe represente moornynge, yet it is honorable, and woorthye to be borne in armes, so that it be borne orderlye. Blacke, (sayeth Aristotle) is the priuation of whyte, or clearenes that is engendred of darkenes, whereby it should appere, to be the auncientest emō.

gest colours. For, in the firste of Genesis it appeareth, that darkenes was before God made lyght, and then darkenes woulde haue been felow with light, if God had not seperated thē. I could shewe muche commendacion thereof, by authoritie of Scripture. But for taryng to long on one thinge, I ouerpasse that coloure, and wyll begynne wyth this Planette, whose name is Saturne, that high and mightye potentate, whiche furmounteth so muche, all the rest in degree. Vnder whome, are broughte oute graue and deepe counsellers, great buylders, and repayrers of auncient houses, plentifull keepers of them, and longe lyued menne. whose

whose precious stone is, the Diamond, whiche of his hardnes, perfeth all other stones and metalles: wherof it is sayde by Ezechiel, Thy forehead shal be harder then the diamond stone. As who would say: thy forehead shalbe as hard, as that which hath nothing to compare with it in hardnes. This ston is called of the Greekes, by the name of a vertue, as may not be daunted. Isidore saith, it warneth the beaues therof, to eschew venom. Dioscorides writeth, that it withstandeth the witchcraftes. This stone (saith he) borne on the left shoulder, hath vertue against chidings, and strife of enemies. L. what are the significacions of this colour Sable? G. 1. Of yt selfe, constancie, diuine doctrine, and heaviness for losse of frendes.

2. with Or, honor with long life.

3. with Argent famous.

4. with Geules, to be feared of his enemies.

5. with Azure, studious to appease strife.

6. with verte, after great sorowe, much ioye.

7. with Purpure, religious to the death.

8. with Tenne, vnquietnes hindereth his desire.

9. with Sanguine, prosperous in Pionary.

L. I haue hearde it sayd of Herehaughtes, that silver and Sable, is the richest shielde of al other. I pray you tell me whether it be so? G. No, who soeuer saith so mistaketh the matter. For we haue in armes bearing, three sundry degrees. And they are all Superlatiues, as foloweth.

1. Most riche.

2. Most faire.

3. Most glittering.

L. I pray

The Accedens

L, I pray ye tell me whiche they are, and howe I should knowe them. G. when the fiede is Or, and the thyng that occupieth the fiede, is Sable, that cote is most ryche. L. what is your reason? G. whe the Dyamonde is sette in golde, the mettall, honoureth the stone, and the stone the mettall And if it weare sette in siluer, the stone shoulde honour the mettall, and the mettall abase the stone of honoure. And so that colour is most richest, when it is in most richest fiede. Legh. And what say ye by the seconde? Gerard. Most sayrest is that, that may bee farthest seene, or best perceyned. The whiche is, when the fiede is Argent, and that that occupieth the fiede, is Sable. L. what is the reason? G. Argent will bee seene in the darkest place that is, and contrarye wise, Sable will bee seene in the moste clearest light that maye bee. So these are, even as light and darknesse. And fithen of nature, theye maye be seene farthest of all other colours: therefore is that shielde called sayrest in fiede. And as for the thirde, you knowe the valewe of golde, you knowe also the ryches of the earthe, when it is cladde with that comfortable colour, Grene. Both which are soyfull to be holde, as well to man as beast, beyng not onely to them great delyght and comfote, as also the onelye meane of all their chiefest sustenance, when these twoe richesse (I saye) be borne together, it geueth the reioysinge to the harte of the beholder. And therefore when Golde is the fiede, and Verte occupieth the same, then is it moste glittering. It is written in Ecclesiast-

going to the

tes. As a Smaragde that is sette in golde, so is the mirth of musike, by the myrth of wyne. By which comparifon you may see, that Verte in Or, is glorious to beholde, & glittering of it selfe. And now to the fowrth colour.

Vert.



Vert.

That is greene and blazed Vert, of the whiche, all authors agree, that it is much comfortable to the sight of man. And of all colours moſte ioyefull to the harte. And therefore in May (the pleaſanteſt moneth of all the yere) when the groūdes are cladde al in their naturall coloure, and kynde:

what ioy, trowe ye, is it to the beholder? Dothe it not, euen while hee reioyſeth, raiſhe hym of all his ſenſis? Eſay ſayth: take your pleaſure vnder all greene trees, [with muche more commendacyon, (whereof I could ſpeake,) mentioned in the ſcriptures. L. Let that paſſe, I pray you what planet belongeth to this coulour? Gerard. Veuus. whiche as Meſſa Hala, the olde Astrologer ſaieth, is a ſamy-nine planette, and of complexion temperatelye colde and, moyſt. Iſidore wryteth, that the planet exciteth to loue woderfully, eſpecially, betwen mā & womā. But that I cōmitt wholly to the iudgemēt of worthy Gower, & of that famous ſir Geffereye Chaucer, whoſe works do yett remaine as grene as the

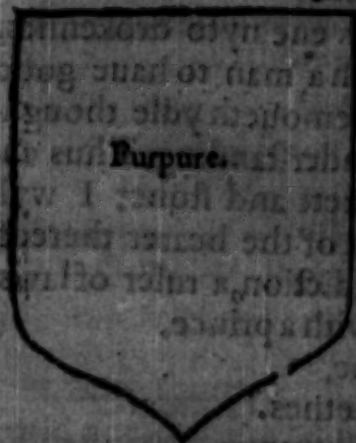
Lawrell

The Accedens.

Lawrel tree, comparable in euery point with those which haue deserued chieftest praise. And nowe to the Smaradge, a precious stone, otherwise called the Emerawde, which hath in it selfe singuler vertues, Dioscorides saith, it comforteth the vital spirites, Ecclesiastes, in comendacion thereof, maketh a comparison, with these wordes. As the mirth of musike comforteth the spirites, so the Smaradge comforteth the sight, whereby the hart receiueth ioye. Also it represseth motions of luste, and helpeth against illusions. Isidore saith, that this stone passeth al other colours in greenesse, cyther of tree, hearb, or grasse of the fiede. And in the sonne shininge, rayseth of it selfe a beame in the ayre. Dioscorides saith, it encreaseeth riches, and preuaileth in play. Ambrosius affirmeth, that it ceaseth the tempest, and stencheth blood, But who that readeth the Apocalips, shal finde there a rayne bowe about the seat of God, of Smaradge onely. Of the which colour, planet, and precious stone, I leaue of. And now to the significations. First of it selfe.

1. It signifieth ioyfull loue, bountifull mirth, and gladnes, with continuance of the same,
2. with Or, all in pleasure and ioye.
3. with Argent, a sure lieutenant.
4. with Geules, no wether stoppeth his will.
5. with Azure, too mery and gladde.
6. with Sable, moderate of myrth.
7. with Purpure, after good fortune, euil lucke.
8. with Tenne, to delight in bloodshed.
9. with Sanguine, to laugh, and weepe at once.

The



The which colour in arms, is purple, and is blazed by this worde, Purpure, which is a princely colour. Isidore saith, there are many other coloures, that dyers and painters do occupy, but this colour (sayth he) of the all is most noble. And that is well declared by the answer of Plato, to Dionisi

who at a banquet, commaunding a maske to be made in that colour, Purpure, esteeming the same according to the worthines, said: Sithen it was a collour for kinges and princes, to be vsed in maiestye, it were not mete, to abase the same in vaine sporte and wantonnes. Plinie eke, writing thereof, sayth, that woolle dyed into Purpure, is a remedy against incurable diseases. Valerius affirmeth, that Hostilius was the first king, that euer ware purpure. I reade, that Salomons seate was of the same colour whereof I leane, and will speake of the Planet appropriated thereto, and that hight Mircury. Meta-hala writeth, that it is of a goodlye temperature, & is of qualitie good with the good, and goeth with the euill for companies sake. And in his conuictions, agreeth with all the other Planets. The Poets call him, the God of Oratours. Ptholomens nameth him to bee a talker, and writer of Characters numbers, and fygures. The stone like vnto thys planet is the Amatist, a verye precious stone, and one of them, that was sette in the dresse of Aaron.

C.i.

This

The Accedens:

This, (as Isidore sheweth) is ene nyto drökennes, and gyddy braines, & causeth a man to haue good forecast, & a quick mynd, remoueth ydle thoughtes, and encreaseth good vnderstanding. Thus ending with this colour, Planett and stone: I wyll shewe you the significacion of the bearer thereof. Simply. 1. It sheweth iurisdiction, a ruler of laws, and in iustice, to be equal. with a prince,

2 With Or, sage, and rytche.

3 With Argent, loueth quietnes.

4 VVith Gules, politicke in warres.

5 VVith Azure, a iust seruiture, but not lucky.

6 VVith Sable, as lamentable as the Lapwing.

7 VVith Vert, Scorpion like.

8 VVith Ten, good in fire worke, and to renne away by the light.

9 VVith Sanguine, such a soldier, as King at Rycharδες field, caused his manne to brace him in a male, and lay him in a dirch, Suche bearers of arms there are some times, of whome I am wearye to wright.

Tenne.

And now to the sixth colour, whiche wee call Tawney, and is blazed by thys woord, tenne. It is a worshipfull colour, and is of some Herehaughtes, called Bruske, and is most commonly borne of Frenche gentle men. But verry fewe English men beare the same. Yet it is armorye, and so are all

colours,

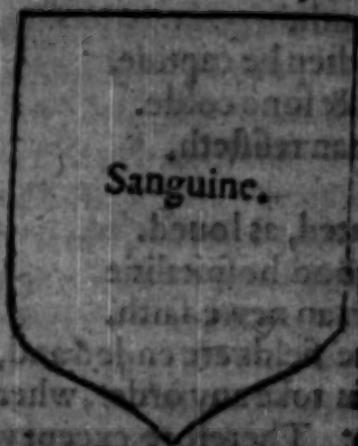
colours, that are not staynandes. And for because I fynde no auctor to commend this colour, and a gaine, I haue not vsed hct. e. to to speak any thing of my selfe, but all out of good aucthors, I wil speak but a woorde of it, and so passe ouer. L. what can ye saye in commendacion thereof? G. It is the surest colour that is, of so bright a hewe, being composed, for it is made of two bright colours, which is Rede, and Yellow. And ye shall not haue any colour so made emongest all that may be deuyled and net to be staynand. This colour, Tenne, is compared to the Dragons head, which although it be not a planet, yet is it such a starre, as in loe respect hath the nature of a Planet, and keepeth likewyse such course in the zodiacke, as he resteth a certaine tyme in euery of the twelue signes, as the planetes do. Haly calleth it a good starre, with whome whē the Moone hath coniunction, it presageth good Fortune. L. You haue made harde shifte to take a Planettes fellowe, in the steade of a planet. And simple though it bee, it standeth in good stead, and is not against reason. But how will ye do for a precious stone? Gerard. Ther is a very precious stone that answereth to this colour and planet, whiche hath to name the Iacynth. A stone of singuler vertue, for he maketh the eye, messenger, to beare hasty gladnesse to the harte. Isidore saith, it putteth away sorrow, and encreaseth myrth. Being bound next vnto the skinne of a man or womā, it putteth away pestilent ayre, and geueth strēgth to the members, as liuelynes to the sinnewes, & maketh good fauour, swete and holsome,

The Accedens

- 1 The significacion simplye of this colour, to the bearer thereof, is glory of him selfe.
 - 2 With Or, venterous for wealth.
 - 3 With Argent prosperous on water
 - 4 VVith Gueles, maker of émitie.
 - 5 VVith Azure, so hasty, as redy to take hurte.
 - 6 VVith Sable, a good enginer for warres.
 - 7 VVith Verte, rather to bidde battaile, then do it
 - 8 VVith Purpure, his counsaile is best.
 - 9 VVith Sanguine, neither doer, or sufferer.
- L. Syr if it might not offende you, I praye you, is not this colour of your own deuising. G. It is not so. Neither woulde I haue you think, that I should bee a corrupter of honer, with deuises of myne owne head. The colour was first deuised & vsed in Lidia, & euen here in cote armour is it oft seen, as in french cotes, yea and some English cotes also. But nowe you compell me to shewe some names, whiche is contrary to my promys. There is of the name of Hunzaker, and one other called Finers, I dare saye, they are right Englishmen, & haue borne that colour of long tyme. For they are both of ancient houses. Thus ending with this colour, mettall and stone, I purpoe to proceede with the seuenth colour, or (as I maye saye) the laste of all coloures, of Armorye, whiche is called murrey.

Sanguine.

This colour is called Sanguine, because it is a colour of blood, and is a colour of a man's face, when he is angry, or when he is in paine, or when he is in a passion. It is a colour of a man's face, when he is angry, or when he is in paine, or when he is in a passion. It is a colour of a man's face, when he is angry, or when he is in paine, or when he is in a passion.



Sanguine.

This is blazed Sanguine, & is a princely colour; For so wee must call it, because it is one of the colours, appertayning of auncient time to the prince of Wales; I pray god send vs one such. This colour is of great estimation, and very stately, & is thappere of the knights of the bathe, as also of the sergeaunts of the lawe at their solempne feastes. The heavenly starre appertaining to this colour, is the Dragons taylor. Which, though) as I (aide of the head) it be no Planet, yet in his workings & mouinges, hath the effect of a Planet, through all the twelue signes in his aspects of the zodiacke, and is euer opposite to the head aforesaide. And as the moone is enemy to some Planets; so the taylor of the Dragon is enemy to the moone in their conjunctions and oppositions. The precious stone to this colour annexed, is the Sardonix, the whyche (as Isidore telleth,) hath a most pure vertue in it towards the bearer thereof. It putteth away lecherie, and embraseth chastitie. Saint Iohn writeth of this, saying, that this Stone Sardonix, shal bee the sixte stone of the foundation of the heavenly Ierusalem. In the which Citie (I praye God) I maye serue as a pursenant, and so endel of this colour, starre, and stone, shewing you that it signifieth of it selfe to the bearer thereof, not to bee hasty in bat-tayle, and yet a victor.

The accidents

- 2 with Or victorious in youth,
- 3 with Argent, rather dye, then be captiue,
- 4 with Geules, hot in loue & sone colde,
- 5 with Azure, whome no man resisteth,
- 6 with Sable, disloialtie.
- 7 with Verte, as leue be hated, as loued.
- 8 with Purpure, keepeth good hospitalitie
- 9 with Tenne, euerye day, an newe faith,

L- Now I perceine the nyne fields are ended and, I do not remember that you toke any order, where of you would speake next: Therefore except ye haue any matter to ioyne to this, my desire is, to learne what they were, to whome armes first were geuen, and by what name ye terme them. G. You speake both of good matter, and in good time.

Noblenes (according as authors haue writen of the same) is a dignitie, and excellencye of birth, & lignage. For when priuate possessions, were geuen by the consente of the people (who then had all thinges in commune, and were equall without degree (they gaue both the one & the other to him at whose vertue they marueiled, and of who they receiued a commune benefite. And this benignitie is called in Englishe, gentlenes, and thereof were they called gentlemen. Of whome issued children who being brought vp in vertue, and perceauinge the aduancement of their progenitors, endeoured themselves to walke their parentes steppes, & still receyued the fauour, and reuerence of the people. Thus, for the goodnes proceeded of such generation, the state of them, were called good kynd. And when vertue with greapossessions, or digni-

tie, had gotte continuance in one blood, than was
it nobilitye, For the which they were to be hono-
red. Aristotle in his Politiques, rehearseth fower
kyndes thereof. As noblenes of riches, noblenes
of lignage, noblenes of vertue, and noblenes of
Science. Of all which I meane to shewe ye but of
twoe of them, that is of vertue, and lignage, from
whence all the other do proceede, euen as one of
them . 2. proceede out of the other. Noblenes of
vertue, is a glorye gotten by corage of manhood,
good condicions, chaste linyng, and by laudable
honesty. All which, belongeth to the hart of man,
by exercisc of good workes; with whome they are
made familiar. S. Chrysostome saith, a man maye
presume to take himselfe, as verie parrifite noble,
which is ashamed to sinne, and will not suffer him-
selfe to bee overcome of the same. And therefore,
as the Soule is more precious then the body: So
much is noblenes of vertue, more precious then
noblenes of lignage, and so I end of that. The no-
blenes of lignage, is an excellency of dignitie go-
ing out of the body, but not comming out alwaye
of him selfe that is so enoblifed, for perhaps hee
neuer deserued that, which came to him from his
auncestours, who by their merites haue gotten
the same. And therefore comming of natures gift,
it ought not to bee boasted of. For Seneca sayth,
hee that doth boiste of the Stock that hee came of,
doth prayse an other man. The bond mā may boiste
& say, all we be cōmē of Adam. So Lucifer with his
cōplifis might say, all we be commen of heauen.
And that is tiew, But yet for their punishmēt are all

The Accedens.

driven into the bottomles pit of hell. vnto whome the prophet Esai saith. Howe art thou fallen from heauen oh Lucifer: how hast thou gotten a fal euen to the ground: for thou saidst, I will climb vp into heauen, & make my seate aboue, beside the starres, The same Sathuell tharchangell, made after the similitude of God, full of wisdom and parfit fairness, as saith (S. Gregory) and prince of the ten orders of Angels, abode not in heauen one hower, but for the sinne of pryde, he with his concentrats were vterly expelled. For restitution of the which tenth order, it pleased the deuine maiesty of God the father, of his infinite goodnes, to make man after his own similitude, as appeareth in Genesis, So man was made a lining soule, and as the Philosophers saith, hauing life in fower maners. That is to say, perseuerant, lively, mouing, & vnderstanding. And furthermore, man in his first creation, was immortal, not by nature, as Angels, whiche haue no power to dye, but by grace, that is to say, by possibilitie not to haue died. For if he had kept innocence, he should haue had no knowledge of death. Now the deuyl that was first bound, had dispire at Adam, that was then so free, and assaulted hym, till he had caused him to breake the commaundement of God. By which, manne was brought into thraldome, that continued vntill such tyme it pleased the father of heauen, to send into this worlde his onely sonne, begotten before Lucifer (as Dauid saith.) Iesus Christ, a gentleman of great lineage, (as the Genealogie of Mathewe & Luke do accord) and king of the Lewes to redome mankind,

to fulfill that place in heauen by mekenes, that Sathael lost by p̄sumptiō. Thus did god ennoblise mā, & endewing him with the white vesture of baptisme, that he should euer after be a prest souldier to fight against his enemy the deuell, & all his pōpes. Moreouer, for that it might be knowen, that euen anon after the creacion of Adam, there was bothe gentlenes and vngentlenes, you shall vnderstand, that the secōd man that was born, was a gēdemā, whose name was Abell. I saye a gentleman bothe of vertue, and of lignage, with wose sacrifice, god was muche pleased. Hys brother Cain was vngentle. For hee offered god the wourst of his frutes. And yet, contrary to the lawe of nature, slewe his brother Abell. Also, Noah had fower sonnes, in whom appeared gentlenes, and vngentlenes. As in Cham, it was vngently doone, to dyscouer the priuities of his father, and laughe him to scorne. It was gentlye doone of Sem, and Iapheth to reprove their brother, and with feare and shame to couer their father. wherefore Noah blessed Sem and Iapheth, & cursed Cham with seruitude and bondage. Betweene these three sonnes he deuided the worlde, Sem his sonne and heire, hee made prince of Asia, fro whom Christ lineally descended on his mothers side, and Cham his seconde sonne, he made Prince of Affrica, and Iapheth, his thirde sonne he made Prince of Europa, of these chyl-dren issued emperours, kynges, and diuers degrees of rulers, whereof at this daye wee haue nyn. Of the which nyn, fure are noble, as gentleman, esquier, knight, baron, and lorde, And fower are
5
 excel-

The Accedens.

excellent, as erle, marqu's, duke, and prince. L. well
fir here is enough for gentlenes and nobyltye. I
praye you, what is nexte to be learned? G. I haue
not yet done with this: For of these onely, I could
make the booke. But for to ease your werines, I
will make short with you. There are nyne gētle mē
of sundry callings, L. whiche are they? G. The first
is a gentleman of auncestrie, which must nedes be
a gentleman of blood. But if he dye withoute is-
sue, the whole cote armour is lost, and then it fal-
leth to be a cote of vnperfite bearing. The second,
is a gētleman of blood, and not of auncestry. As,
when he is the second in degree, discended from
the first of that name. The third is a gentleman of
cote armour, and not of blood. That is to saye, a
gentleman of cote armour of the kynges badge, as
the kynges deuise geuen him by an Herehaughte.
This is the second vnperfite cote armour: For if he
die without heyre, his cote is done. But if he haue
issue to the thirde discent, that is a gentleman of
blood. The fourth is also a gentleman of cote ar-
mour, and not of blood, as this. The king geueth
a lordship by pattend, to him & his heyres for euer.
He may beare the cote of that lordship, But then
must he make the Herehaught of that prouince,
pryue therto: who will make searche whether
there be any of that blood yet remayning. For if
there doe any remayne, then he can not beare the
same, neither can the prince by right of armes,
geue the cote. But if it be cleare without challenge,
then it is to him, but an vnperfite cote notwith-
standing: Because if he die without heyre, the cote
armour

Armour is done, and maye neuer be borne againe. The fiftē, is a yeoman, a Christian man. If he (I saye) in the seruice of God and his prince, kill an heathen gentleman, of what degree soeuer he be (a knight banneret except) he shal beare the armes, and vse his atchieuement without any difference, sauing only the worde of the same miscreant gentleman. This is also an vnperfite cote, for if he dye without issue of his body, the cote is done. But if he haue issue to the fifth degree, then are they all gentiles of blood, & there he taketh his first beginning, to be a gentleman of blood. And here is to be noted, that no Christian man may beare anye christiā mans cote, neither Pagane, Paganes cote, on the cōdicion abouesaid. And yet there is a preheminance, & this it is, If an English man in field, or whē the banner royall is aduanced do put to flight any gentlemā, enemy to his prince, of what degree soeuer he be (one excepted) from his banner of armes, stādart, pynnonne, guydon, or ensigne &c. The english soldiā may honor his owne cote in the sinister quarter, with the proper cote of the gentlemā so fled away. And so i like maner must you vnderstād, when the like feate is practised at the besiging of a hold, &c. But I pray you, how is it in the challenge of cōbate? G. I knowe what maketh you doubtē in dede it hath ben said also, that if on christian mā overcome a nother in challenge of cōbate, that then he that is victor, shal bere the cote of the vanquished, but that is an error. Yet he that is vanquished, shal lose his owne pper cote, but the victor shal not haue it. The Herehaught shal haue the cote
and

and set it vp in his office reuerfed. But if the same gentleman that is overcome, haue married a gentle womā heir, yet all his life time after, he may bere his wifes cote, & this is the currefy of armes. And further I will shew you, that if he come into the cōbatt campe, with his wiues cote of armes, her father or her vncle, may prohibet him, as saith Barroll, lest flaunder should come to those armes. For it is doubtfull whether he shalbe victor or victus. And in like maner, if he be a yonger brother, although he bere the cote of differēce, yet the heire, or his yonger bretheren, may also prohybet hym the cote. L. what remedy is there then? G. if he be a knight, hee may haue his wrethe of his owne colours. But if an esquier a scarpe from the left shoulder, to the right side of one colour onely. The sixt is if a king do make a yeoman a knight, he is then a gentleman of blood, by the royaltie of the kyng, and knighthood. The seventh, is a gentleman spirituall. This, if he be a chorles sonne, and is aduanced to any dignitie, he is then a gentlemā, but not of blood. But if he be a doctour of the Ciuill lawe, hee is a gentleman of blood, and his cote is perfyrt at the first bearinge. The eight, is called a gentleman vntial, and such is he, as beinge brought vp in an Abbey, or with a bishop, vvhich of auntyent time hath called the same Bishop, or Abbot, vncle, (and perhappes they are neerer of blood, For that gentleman might be the bishoppes sisters brothers sonne, well, let that passe, it is seldome seene that they come to beggery.) These, for that

that they haue ben vertuously brought vp & tray-
ned in seruice, were able to attend on a prince, And
in the old time before printing was deuised, were
writers of bookes at the kings cost, These gentlemē
I say, when they became masters of men, their ser-
uants ware two letters vpon theire sleeues, as it
might be an A, & a B. The one letter for the chris-
tian name, & the other for the surname. The ninth
hath ben of olde called a gentlemā Appocrifate.
This is such a one, as serueth a prince, And at hys
beginning, is a page, and growethe vp by his dily-
gence, to be a grome and so hyer. At the length is
eyther clark of the kechin, or steward of the house,
or lands, & weareth liuery as a gentleman, But he
is with out badge or Armorye of his owne, except
(by the prince) at the handes of the Herehaught,
he be endowed with some cognisance. L. Oh, that
you would not ceale, to tell of these thinges, tyll
I were wery. G. wel, for that I do see in you a will
to learne this Arte, I saye the content of al Artes, I
will shewe some part thereof. L. If you will let mee
chuse the matter, I would now desire to know soe
what of Scotchions. G. Although it were not the
best order to beginne there, yet because of your re-
quest, & that I meane not to tyer you, I will shewe
you my fantasy. First I meane to tell you, what a
Scotchion is, of which there are nine sundrye fa-
shions, and al auncient. Ye shall vnderstande, that a
fielde onely maketh Armes, for because in the first
invention of them, they weare not called Armes,
but Tokens. So then euery noble man had a Tokē
to shew of his nobilitie and valiauntnes. And af-
ter

ter by a faire name, they were called Armes be-
cause they were obtained by two or one of the fo-
wer cardinal vertues at the least.



And this is the first, and auncients of all others.
Of this the Poets make mencion, in this wise. King
Phorcus had issue three daughters, Medusa, Steno-
& Euriale. Medusa with Neptune, the God of the
Sea, committed adultry in the Temple of Miner-
na, who was in reuēge thereof turned by the migh-
ty goddes, into an ougle monstrous shape, and her
golden heares, into foule lothefome Serpēts, who
enuying her life with further reuēge, sekinge to
haue that monster slayne, gaue a Christilline shilde
to her lliutenaunt Perseus the Palladian knight,
(Sonne of the high louē begotten vppon Danae
shadowed in the golden shower) wherwith whē he
had slaine the horrible Gorgō Medusa, he consecra-
red the same to mighty Goddes pallas. Be cause by
her diuine power, he had the victory, This shilde

(the very paterne whereof, stādeth abode;) that noble Soldier Vlisses, withdrew out of the Citie of Troy, leuing not behind him the Image of Pallas, Before which thing done, the Augures said that it was not possible to winne that notable defended towne of Troy, because ye shall thinke it no newe thing, it was 1174. yere of the world, & before the incarnation of Christ 1189. yeres. This goddes, taught vnto the Libiās, all things appertaining vnto warre, So that I take her, for goddes of Herechautes



The second Shilde was on this fashion, of the which sorte, I reade of in the bible, that king Salomon caused to be made, three hundred of beaten golde. I. was this signification vpon them: G. No, neither wold I, that your hold haue respect to any thing that is set on anye of these nine Escocheons. Because you shall learne by the nothing of blason, I let them out onely for their sondrye fashions.

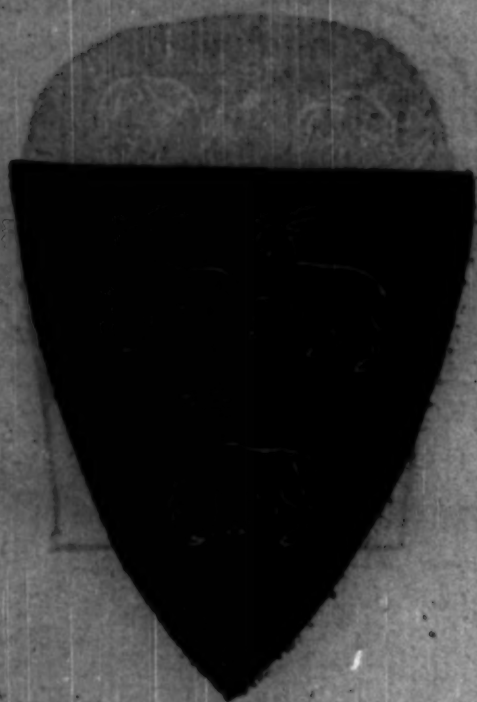
The Accedens

And for that I wil not haue them bare, I vse my fa-
 totalie. As for the similitude, that you see on this, I
 do it for antiquities sake, I haue sene it stamped in
 Silver, 41. yeares before Christes incarnation, by
 that noble man Octavius the second Emperour of
 Rome, and nephewe to that worthy cōquerour Iu-
 lius Cæsar. The fashion of the Shield is aboue two
 thousande yeares past since the first deuise,
 hereof, proued by good auctoritie.



This is the thirde Shielde and of the Catelynes,
 whose leader, was that worthie Captayne Can-
 lus, that subdued the Cimbranes whiche was. 10
 yea res before the incarnation of Christ. This no-
 ble man reprobued Silla, for killing of. 1000. priso-
 ners on this wise. with whom shall wee liue, if in
 warre

warre wee kill the Armed, and in peace the vnarmed: This man I say buylded the Citie of Tibor, in the remembrance of his brother Tiburtus.



The people that nowe inhabite Mesopotamia, otherwise called of the frenche men Dierbechiās, they (I saye) haue of old vsed this fashion of shield, which I thinke they had of the Troyans, and suppose it to bee of greater antiquitie.

where we killed the Armed, and in peace the vnt.
ward of his man I say bought the Cite of Tibor,
in the neighbourhood of his brother Tibur.



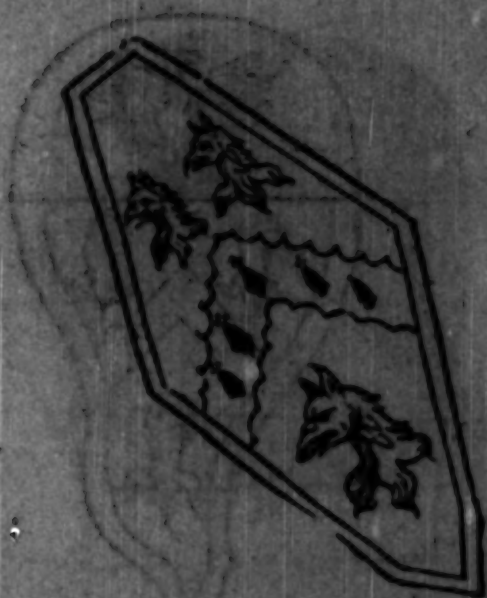
The fifth shielde is on this fashon, it was vfed of
the people, inhabiting the Isle of Sardinia, called
Sandalaries, This people would by no mean
these shielde, made of the wood of the Salutarie
the shielde was made of wood and was fashon
which I thinke they had of the Tounshewd
left to be of greater antiquitie.



This shielde is the sixth of this nomber and vsed
of that valyaunt Caprayne Antonius, a browne
manne of colour, and verye hardy. Hee tooke A-
rabanus, king of Armenia, and tyed him in siluer
bandes. Hee married with Royaltie, the famous
Cleopatra, of Egypt Queene.

D.iii.

This



This is the scutth shilde, and is, 3970. yere old.
 For Iafius, which was king of Italye, with the help
 of the Sicilians had a sonne, whose name was Co-
 ribant, who succeding his father, called his people
 Coribantes. This people (I say) vsed these shildes
 with twoe darts euery one of them on the backe-
 syde, whiche those people with the strength of
 their arme, would fling vyolently.

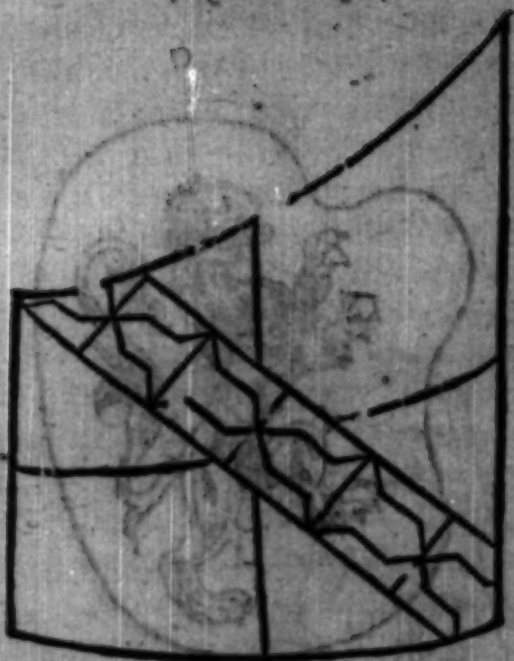


The ninth, and last sondry fashion shilde, is
 this, which was used of the Greeks, at the recule
 of Troy, and perished amongst them, and also a-
 mongest the Monico horsemen. And it is borne
 of them in such a manner, and was used at the be-
 ginning of the Trojan horsemen, that then
 were clothed all in mail: who had one of these fix-
 ed before their breasts, somewhat towards the
 left shoulder, and I cannot discern, but the shilde
 that fell out of the Ayre, in the tyme of Numa,
 King of Romanes, was on this fashion.

D.iii.

The

Trojan, who writing of the battails of Troyes,
 more



The ninth, and last sondry fashion shielde, is this, which was vsed of the Greekes, at the recule of Troye, and yet vsed amongst them, and also amongst the Morisco horsemen. And it is borne of them in such sorte, as is to a worthy defence of their bodies. For it gardeth the bodye from the waist vpwarde, wholly. Now for because the fowerth shielde is transfourmed into another fashion at these daies, as by all the scocheons of this booke ye haue at length, I saye thoghe that the fowerth shielde was first made for horsemen, yet since that time, it hath beene muche vsed for footemen, and did conteine in length v. foote, and in breadth at the chiefe two foote. I take to my witnes, sir Iohn Froygart, who writing of the battaile of Poyters, finote

smote by the flowre of chivalrye furnamed the
black prince who comended that the body of the
lorde Richard of Duras should be laide on a targe
that five men might beare the same to the Cardi-
nal of Piregorth, for a present, with comendations
from him. The which Targe, should appeare to bee
either of that bignesse or bigger, L. It is likely to
be so, if it were with others, as it was with King A-
lexander, Who, when he wente against the puissant
king Porus, being constrained to followe his en-
terprise, & euey his host ouer a riuier of wonder-
full greatnes, wherwith his footemen being afraid,
durst not aduenture to passe ouer the same, Kyng
Alexander, lamenting that he could not swimme,
sodeinly therewithal pulled a terget fro one of his
souldiers, and cast it in to the water, and stode vpo
the same, holding him with his speare, and so con-
uected by wise guying, him selfe ouer the dangerous
water. And I call also to remembrance, that in the
latter ende of the raigne of valiaunt king Edwarde
the third, the Frenchme (to saue them from the li-
berall shot of Englishe Archers had a shielde made
of Elme, of vii. foot in length, & iiii. foote in bredth,
and an inch of thicknes. This was, & is called a Pa-
nuice, & is now vsed on shipbord. These had the ar-
mes of the generall of the filed vpon them, & were
brought thether in cartes, and made sharpe at the
point to pitche into the grounde. Legh, VVel let
that passe. And further, if I should not make ye we-
ry of mee I coule aske you yet one question more
and that is this, when beganne armes: and whe-
ther at the siege of Troye, or not:

G. At the siege of Troy, ther was a certeine per-
fectnes of it, determined amongst princes as in
our daies now, wee do perfit things, that were but
rudely done of auncient tyme. Some things also
bee vnperfit, that were done of our forefathers. I
meane herein of no other thing, but of armes on-
ly, and in armorye, whose lawes were before the
siege of Troye, as appeareth in Deuteronomion
which hath had since that time, so many addicions,
that fewe Herehaughtes know the lawe of armes,
neither yet many Ciilians. But I saye to you, it
must bee very auncient. For fildes and feight can-
not bee continued without lawe, victorie alone
being the lawe maker, who was 900. yerres before
the siege of Troye, and 1206. yeares before
the incarnacione of Christe. The name of fa-
mous victorie firste begane amonge the Scithians
who were no lesse enoblished by their women,
then by their menne. For they obtained the Em-
pire of Asia thrise, which they kepte tributarye
vnto them, vntill the time of Ninus, they them-
selues remaining continually without the subinc-
tion of other princes. They put to shameful flight
Darius king of Percia. They overthrowe Zopito-
na, the Captaine of Alexander, with his Army.
They slewe Cyrus with all his power. Their wo-
men eke, at the Riuer Thermodoon, reuenged the
death of their husbands with a slawter of a great
number of their enemies. Who after that by warre
they had gotten peace, and by their hardynesse,
wonne a greate parte of Asia, and Europa. They
made of them selues a kingdome, by the name of

Amozones, whereof the most parte, were shooting
women. They fought hands to hande, with the
most valiauntest princes of the world, as with Her-
cules, Theseus, Achilles, and the great Alexander
him selfe. But what shuld I neede to shew you more
of them? I wold not haue sayed so muche, but for
the strangenes of the matter. For it were inough
for my purpose, if it maye appeare that thay were
warriours, and therefore saye I, bearters of armes,
and that of auncient time. The orders of Armes
were vsed in the warres betwene Iagrus and Cham,
on thone partye, and Hamon & Dionisius on the
ther side, which were 800. yeaes before the siege
of Troye. Also Iustinian writeth that Pallas did
not onelye teache the Libians the lawe of armes,
but also the feates of defence, belonging to warres.
Ascolanira, Semiramis the widowe of Ninus ex-
celled all other in cheualrye, magnificence, Trium-
phes, and victories. She brought Artheope vnder
her subiection and made warre in to India, whe-
ther neuer any durst enter, but the great Alexan-
der. And was any of this done, thinke you, with-
out ensignes and tokens of Armes? naye. And that
might I shewe you more platly, if I did not ef-
chewe tediousnes. As of Aurelius the thienth,
Emperour of Africa, who florished in a time of war-
fare, and was 700. yere before the siege of Troye.
But if I holde in hande all the valiaunte Emperours
kings, & princes with their enterprises, it wold be
volumes. As of Balles, that victorious Emperour
of Assiria, Phomeneus, Kyng of Argiure, Duke
Moses, that overcame the kings of Amorra, and
Moabi-

might there you find Duke Josias.

Well, to make the matter more manifest vnto you, Duke Iosub, the firste of the nyne worthies (of whome I spake before) This Iosub I say, bare perfect Armory, which is this blased, Partie Bendy Sinister; Or, and Geules, a Backe displayed, Sable. Did all the other eyght bere Armes also? G. They did, whereof I will notifie vnto you in Blason, orderly as they were nere this time.

Hector

Hector

The second worthie, was Hector of Troye, He bare Sable. ii. Lyons combatant; Or.

Dauid

The Thirde, was Dauid, and he bare Azure, a harp Or.

Alexander

The fowerth, was Alexander, the which did bere Geules, a Lion Or, seiant in a Chayer, holding a battayle Axe Argent.

Judas Machabeus

The fift was Judas Machabeus, whose Shielde was Or, ii. Ravens in pale proper.

Julius Cesar

The sixte, was Iulius Cesar, who bare Or, an Eagle displayed with ii. heddes Sable.

King Arthure

The vii King Arthure, and he had his Shielde; Azure. xiii. crownes Or. 3. 3. 3. 3. and 1.

Charlemayne

The viii, was Charlemayne, and hee bare the Ierusalem Shielde; Impaled with the imperiall Cote, as hereafter ye shall see more at large.

Syr Gwy

The ninthe sir Gwy, Earle of warwike, who beareth Checky Or, and Azure, a Cheueron Ermin. At which, I haue shewed you for the antiquitie of armory. And althoughe the siege of Troye, be of auncientie 2751 yeres past; yet if ye waye the matter, ye shall perceue that bearing of Armes, and Armorye, are muche more auncient, But the vniuersall goodly order, was not then such as is now.

For

For vntill that time, Metis was not knowne from
 colour, neyther was there any Rules made be-
 fore. For without difference, one man bare ano-
 thers Cote : whereupon grew Strife, the ende
 whereof, was losse of life. And furthermore for
 the antiquitie of Armory, I will shewe you, the
 thing I foude in an author intituled, Gesta Troia-
 noru, whercha ye shall finde the selfe same wordes,
 as they here folowe. In ancient tyme I rede, that
 there was no other order but two, that is to saye,
 wedlocke and knighthode. A knight was made be-
 fore anye cote Armour, wherof Olibion, was the
 firste that euer was. Asteriall his father, came of
 the lyne of that worthy gentelman, Iapheth, and
 sawe the people multiplye hauing no gouernour, &
 that the cursed people of Sem, wanted against the
 Olibion, being a mighty man, & stronge, the peo-
 ple cried on him to be their gouernour. A thousand
 men, were then mustered of Iaphetes tyme. Aste-
 riall, made to his Sonne, a garland of nyne diuerse
 precious stones, in token of Chyualrye, to be the
 gouernour of a thousande men. Olibion, knelt to
 Asteriall his father, and asked his blessing. Aste-
 riall, toke Iaphetes Fawchen, that Tubal made be-
 fore the fludde, and smote flatting nine times, v-
 pon the right sholder of Olibion, in token of the
 nine vertues, of the fore saide precious stones, with
 a charge to keepe the nine Vertues of Chyualry, as
 followeth, saying,

1. You shall holde, with the sacrifice of the greates
 God of heauen,

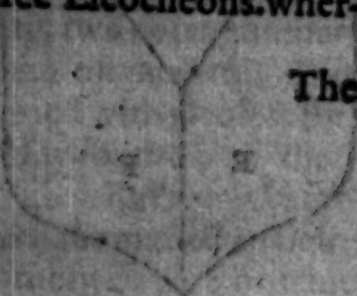
2. You shall honour, your father and mother.

3. You

3. You shalbe mercifull, to all people.
4. You shall doe no harme, to the poore.
5. You shall not turne your backe to your enemies.
6. You shall hold promise, as well to frend as foe.
7. Ye shall kepe hospitalitie, especially to strangers.
8. You shall vpholde maydens right.
9. You shall not see, the wydowes wronged.

Then Asteriall, made to Olibiō, a Target of Oliue tree, with three corners, two aboue his face, & one beneath to the groundward: in token that he was the chiefe of the blod of the three sonnes of Noah. By the Oliue tree, he vnderstode to winne victorie. By the point of his target to the ground, his cursed brother Cain. By the right corner, Iapheth, by the left corner, Sem. And this is written for your learning. L. Verely, it delyteth me muche, to heare it: and I can not be wery, so longe as you continue in this talke. G. I will staye no longer therein, I haue saide enough. Els I should begynne of one thing, & make my booke of an other. And now before you enter into blasonne, I will teach you to knowe your Escoccheon, which containeth in it, nine sundrie pointes. And that as shall appeare, I will sette forth in three Escoccheons. wherof, this is the first.

The



The Accedens

The firste.



This letter A, is the firste poynte of the Escoccheon, and is called the dexter point, because it is on the right side of the Escoccheon.

The letter B, is called the sinistor point, of the same Escoccheon, because it is in the left side of the same.

The letter C, is the base point, of the same Escoccheon.

Legh. I vnderstand you well of the pointes; but I knowe not wherefore, or to what purpose, I shoulde nede to learne them. C. By that time ye haue practised, ye shall thinke it necessary to know these seuerall pointes. For in some armes, especially in dutch armes, ye shall haue three sondry things, occupie these three sondrie points. Experience shall teache you this, when ye come to it. The second Escoccheon hath other three pointes, as,

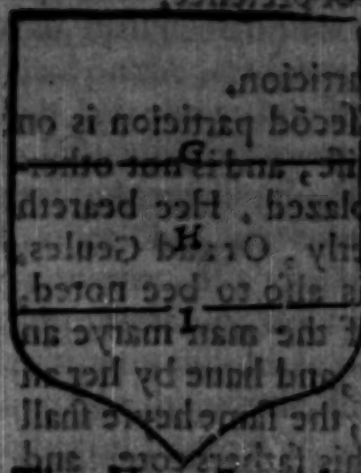
The second.



The letter D, is called the Chief point. The letter E, must be take for the dexter Base poynt, & the letter F, you must take for the Sinistor base point. This I thinke sufficient for those. L. I doe perceiue by this, that sometime it will so be, as one on-ly thing, or toké, shalbe vpon one of these partes of the

the Scocheon, that shall not be els where.

The third.



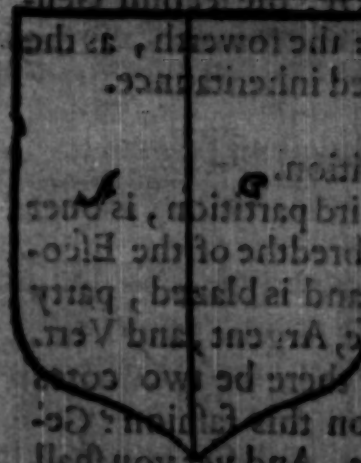
G. Ye haue saide. And now I will shewe you of the iiii. last pointes, as on this wise.

The letter G. of al places of the scocheon, standeth in the most honorablest, and is called the Honor point

The letter H. is termed the Fesse poit. The letter I. is called the Nombriil. For it is eue opposite to the nauell.

Thus I haue shewed you, for these ix. poynts. Now will I declare to you, of nine sondry particions.

The first particion.



The first whereof is a particion fro the highest parte of the Escocheo, to the lowest pointe, as here appeareth.

And although it must be blazed so, yet is it a ioyning together, and muste be thought of, as amongest the (wythes) afore rehearsed.

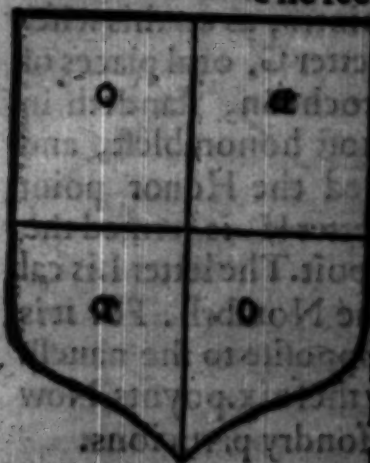
It is also, as a mariage, that is to say, two cotes, the man

on the right side, & the woman on the lette. As it might be said, that Arget married with Geules. But if it be no mariage, the ye shal say for the blasõ thereof, puc per Pale, arget, & Geules. But somwhat to intreate of mariage. If the mā haue married an heire he shal beare her cote, none otherwise vntil he haue begottē an heire of the heire, Then may he, by the

The Accedens

curtesie of armes, beare her armes in an Inſcocheon, that is to ſaye a ſcocheon of pretence,

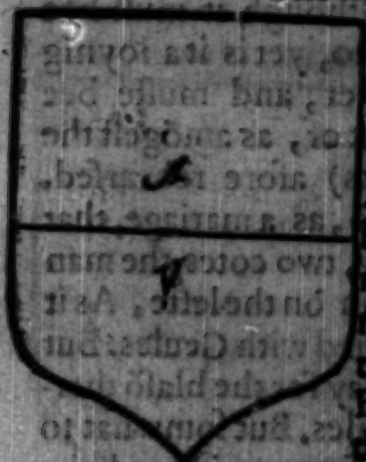
The ſecond partition.



The ſecond partition is on this wiſe, and is not otherwiſe blazed. Hee beareth quarterly, Or and Geules. Here is alſo to bee noted, that yf the man marrye an heyre, and hane by her an heyre, the ſame heyre ſhall beare his fathers cote, and his mothers, quartered, as this is. Then it ſhalbe ſayd,

he beareth quarterly, the firſt Or, the ſecond Geules, the third, as the ſecond: the ſowerth, as the firſt. And this beokeneth a fixed inheritaunce.

The third partition.



The third partition, is over all the bredthe of the Inſcocheon, and is blazed, party per Feſſe, Argent, and Vert. E. May there be two cotes borne on this faſhion? Gerard, Yea. And yet you ſhall take this, as ye ſhall take all the reſt, for one onely cote. But I will ſhewe you howe they maye be two cotes. A

manne

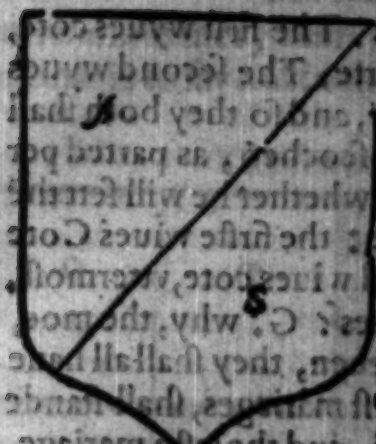
manne marieth two wyues. The first wyues cote, shall stand on the chiefe parte. The second wyues cote, shall stand on the baste, and so they both shall stand on the left side of the scocheo, as parted per Pale. It is also at his choise, whether he will sett the in Pale with his owne cote: the first wyues Cote next to him selfe, the second wyues cote, vtermost. L. what if he haue three wyues? G. why, the moe, the merier. If there bee seuen, they shall all haue rome. But I saye, the two first mariages, shall stande ioyntly on the chiefe point, and the laste mariage, shall take the whole baste of the halfe Scocheon to her selfe. And if hee haue a fowerth wife, then shee must haue halfe that baste parte. So that Cote shall seeme as though it were quartered. All this is, if these wyues abovesaide were heires. If not, hee can haue but the liuing Cote, & no more, to stand as a Mariage, and none otherwise.

The fowerth partition.

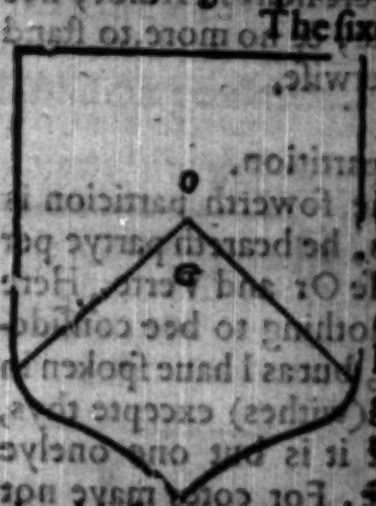
The fowerth partition is this, he beareth partye per Fesse Or and Verte. Here is nothing to bee considered, but as I haue spoken in the (withes) excepte thys, that it is but one onelye cote. For cotes maye not bee ioyned to geether on this fashion.

The fift partition.

The



The fift particion is cleue
contrary and is blased on
this wise, Party per bende
Sinister, Argent, and Sable
L. wherefore doe you be-
gin to blase at the dexter
point, knowing that there
is an olde rule, that which
soever is of two coloures
doth occupye the poynt of
the Scocheon, that should
be named first, G. Nicholas warde, a good author
who wrote of this Arte, a hundreth xiii. yerres past,
saith, that what soeuer of mixt coloures, doe shewe
most in the field, that should be named first, He bid-
deth also, to giue preheminance to mettals,



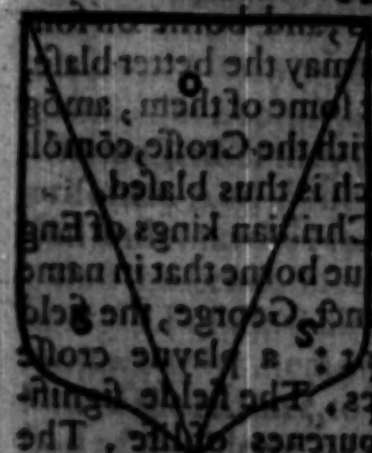
The sixte particion,
The sixte particion is, as
heere appeareth, and is so
blased, hee beareth partye
per Cheuron, Or, & Gu-
les. Here is to bee noted,
that if he be a prist, & come
of a good house, whereof
hee is the eldest: The same
gentleman prist, shall take
twoe of the nearest Gotes,
and beare the first of the on
the chiefe, & thother on the baste, on this wise. For
whē he is deade, the cote liueth, and declareth the
bearer thereof. But the same is neuer to be borne
of any other man, in that order againe. I could shewe
you an example, but because it is as farre as Mache-
ster, I omitt it.

The vii. particion,



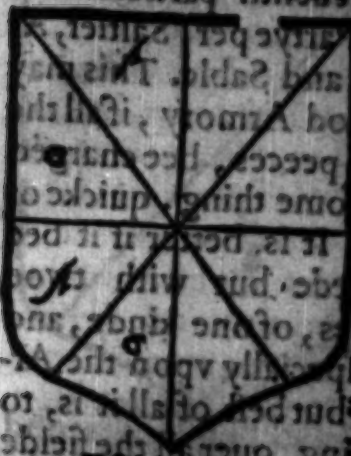
The seventh particione is
this, Partye per Saltier, Ar
gent, and Sable. This may
be good Armory, if all the
fowe peeces, bee charged
with some thing, quicke or
dead. It is better if it bee
charged but with twoe
things, of one kinde, and
that specially vpon the Ar
gent, but best of all it is, to
have but one onely quick thing, ouer all the fiede
I haue herd some, that hath termed this a Gerone
of fower peeces. In Virginius were sylling, he wold
bee against that error, whole mynde I vic in my
Gerones, as hereafter ye shall see.

The eight particion.



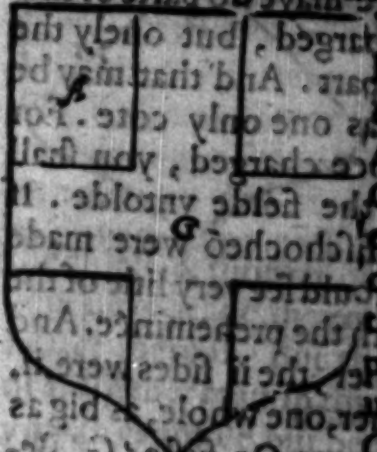
here haue you the eyght
particion, which is to bee
blazed on this sort: party p
ile point, Or & Sable
There haue no parte of this
be charged, but onely the
pile part. And that may be
used as one only cote. For
if it bee charged, you shall
lose the fiede yntolde. If
this Eschocheo were made
after the olde fashon, you should see very litle of the
sable, Therefore the pile hath the preheminence. And
if it were equall, as in banner, the ii sides were, ii,
Rampant, & ioyned together, one whole, as big as
the Pile. E. wherefore do ye name Or, firste? G. Be
cause it both occupieth the chiefe of the Eschocheo,
and toucheth the three points therof.

The nyth partition.



The nyth partition is parted per Geronne of eyght peeces, Argent, & Geules. It is very rare, to haue a partition of so many coloures countered, & yet it is commended of myne aucthors, afore spoken of. And thus haue I shewed you, of poirs and partitions, whereby ye are well acquainted wyth

your Escheon. I will therefore shewe von of signes, that are borne, & do occupy the same Escheon. And although the crosse of all other tokes be not most auncientest yet most christienest. Therefore I will begin at the same, whereas there are diuers & sodry sortes of Crosse, and borne on sondry waies: to the entent you may the better blase, & tel of the like I will set out some of them, among which nūber I will beegen with the Crosse, comonly called S. Georges crosse, which is thus blased.



The Christian kings of England haue borne that in name of Saint George, the field Argent: a playne crosse Geules. The felde signifieth purenes of life. The crosse signifieth the bludd that Christ shed for vs hye people of England, who Trevisa calleth the people of God, and the same Trevisa calleth goddes lande.

and toucheth the three points therof.

I, why do ye call it S. Georges crosse: Sith Harding doth write, that Ioseph of Aramathia, whoe came into this realme with Vespasian the Emperour, and instructing Aruiragus, (then the king of this land) in the faith, Christened him, and gaue vnto him this shield: which was 200. yeres before Saint George was borne. G. ye saye trewe. For Lucius, the seconde christened king of this Realme, bare the same. And also king Arthure, which afterwarde, (although other christened kinges besides of this Realme, before the conquest bare not, but did beare other lories of Crosse, & left this) yet was it afterward taken againe of Sainte George, who bare the same. And further more, every prince maye take vnto him for his patrone, whome hee please, as it pleased that victorious king, Edward the thirde, to take vnto his patrone, that valiaunt knight sainct George, and to beare that shielde in his name. Who in all his cryes, vsed the same against saint Dionise, and saint Andrew: By vertue whereof, either they were chased, slaine, or taken prisoners. And if you read sir Iohn Froylard, you shal finde that the Naueroys borrowed that crye against the french men, and put the frenche men to flight. For the which cause, that famous king of most woorthy memory, translated fro the knight-hood of the red lace, to this most honorable knight-hood of the blewe garter, and founded the same within his royal chappel of windsore, the yere of our lord God. 1344. whiche order, excelleth all other orders of knight-hood, both of knights of religion, and of habitt, as appeareth not only by the

first founders, but by their successors, with their Chapters and statutes. L. Be there any other orders of knighthood founded by temporall princes? G. Yea, many, Of the which, I will rehearse some of them. But none so auncient as the first. The order of the Annunciades founded an. 1350. by Amy, surnamed the greene Earle of Sauoye. Also the knighthood of saint Owen, otherwise called the knights of the Starre, begonne by the Frenche king Iohn. And knights of the golden fleese, erected by Philip, duke of burgayn. Also knights of saint Michael, otherwise of the Scaloppe, celebrate by Lewes, the xi. of that name French king. All which foundations, with their orders, are not to bee compared to this, as appeareth by the continuance of the same, from the beginning. And now here is another crosse for your learning, and is thus blazed.



The field is Argēt, a playn crosse Gules, voyded of the first. L. Voyded of the first. What meane you by that? G. If I shoulde haue sayde voyded of the field, it had beene a fault in blazonne. And therefore I sayde, voyded of the first, because Argēt was the first that was named. And here you shall learne a rule, that is. There are fewer wordes, whereof you may not name anye of themwise, in the blazonne of one cote, and these be

be they, Of On, And with. These may not be spoken any more then once, in one cote, If they be, it is accounted such a fault, as hee that committed the same, is not worthy to blaze a cote.

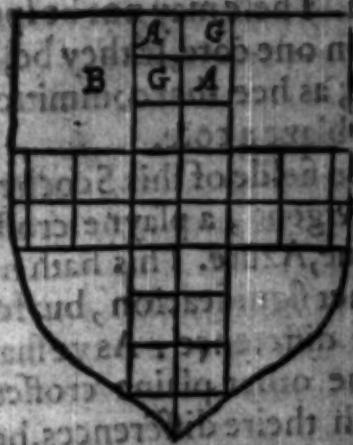


The fiede of this Scocheo is Argent, a playne crosse waue, Azure. This hath no other signification, but for the difference. As ye shall haue other plaine crosses, with their differences, because you shal be readier in blazonne of them.



The field of this, is Gault, a plaine crosse, Frette Azure. As ye haue this Fret: So shal you haue some Diaper & some Semies, of dyuers thinges, that I cannot speak of here, lest all the booke onely shoulde be of crosses. L. Me thin- keth it should be a token of sorrowe to the bearer. For it is a signe of tribulacion, and worldelye heauynes, as I take it. G. Sainct Paule, writing to the Galathians, sayth, God forbid, that I should re- ioyce, but in the crosse of our Lorde.

The Accedens



He beareth Azure, a plain
crosse, countercompone, Ar-
gent & Geules. This is as
much to meane, as a crosse
compounded of two sun-
dry colours, or three. But
that is sildome sene, and is
thought not to bee good,
armory. Nowe if I thought
you were perfit in the bla-
sonne of crosses, and that
of those that are plaine: I woulde trouble you
with no moe. L. Prone me, G. Howe saye you
by this? tell me what it is.



L. The fiede is Geules, a
Crosse countercompony,
Argent, & Sable. Gerard.
There you misse, For if
you marke it, this is not
like that, that went before.
Therefore, to know the dif-
ference herein, & to blaze
right; you must tel the nō-
ber of the panes. For loke
when ther are three panes
or aboue; then is named Chekey. And so shall
you blaze it. Hee beareth Geules, a playne crosse
Chekey, Argent, & Sable. And this rule you shall
vse also, to bordures, bendes, and all other,



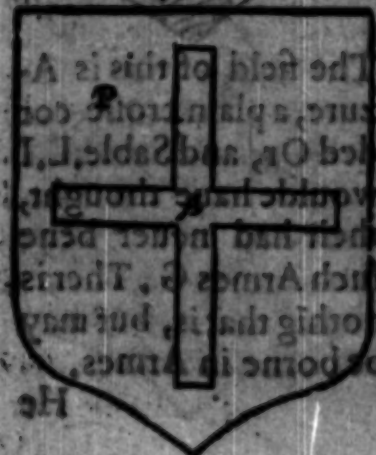
He beareth Sable, and Argent quartered, a playne Crosse, counterquartered of the field, If that worde, counterquartered, were left out, it were the better blazed, to be called, quartered of the fiede. For the shorter, you tell the thing, the better the blasonne is,



He beareth Argēt, a playn crosse Sable, quarter perled of the fiede. If that woorde, quarter, were not spoken, but perled onely, without more: then were the perling in the middest rounde, as the perling of a mollet or cinkfoyll.

Therefore ye muste take good hede, to the wordes

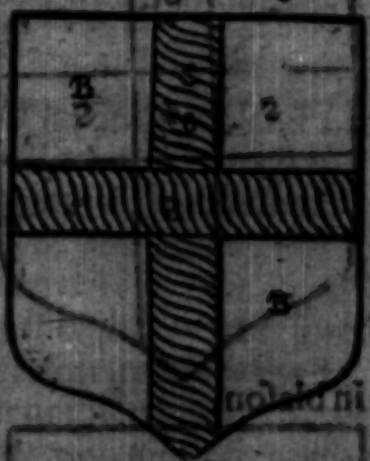
in blason,



The field of this Escoccheon, is purpure, a playne crosse humette, Argent. This is called an equall crosse, because there is no Staffe of it longer then other, It hath bene said, that this crosse, Constantin the great, displayed in the field againste Maxēcius, which hath

The Accedens

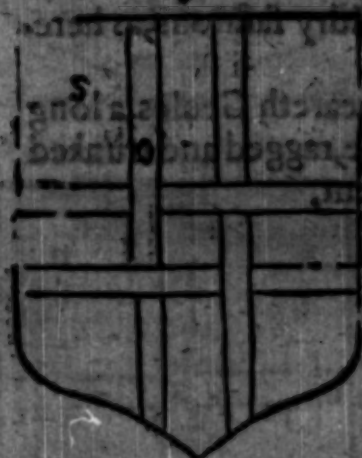
hath bin thought, from heauen to haue bin reue-
 led to him, with this superscription, In hoc Signo
 vince. This be cause I finde, but in maner of a glo-
 se, I referre the Iudgement of the trewth therof to
 eche man, as he listeth giue credit therto. Thus
 Constantine ouercomming his enemye, decreed
 for a lawe, that no man from thence furth, shoulde
 suffer death vpon a crosse. The portraiture of this
 crosse, is stamped on some Portegwes, with the su-
 perscription also. There be Crewsados likewise,
 that in their print carry the like portraiture, But
 to procede. A



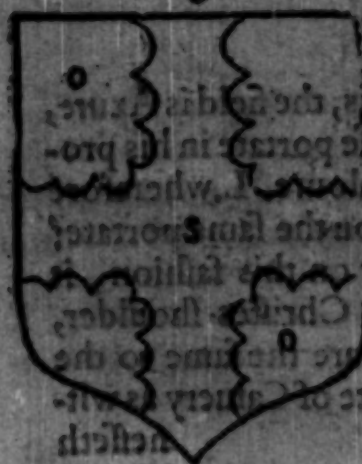
He beareth Gules, a
 plaine crosse, Varrye.
 Here you shal name no
 colours of the crosse,
 because it is one of the
 nine furies, and hath
 that proper name.
 The field of this is A-
 zure, a plaine crosse cor-
 ded Or, and Sable. I
 woulde haue thought,
 their had neuer bene
 such Armes G. Ther is
 nothig that is, but may
 be borne in Armes.
 He



He beareth Geules, a plain
croffe Nebule, Argent, and
Azure. L. You have shewed
me so much of plain crosses
that I suppose if you wolde
set forth all, that are borne
of sundry sortes, it will be a
tedious worke. But I praye
you proceede yet a littell
more.



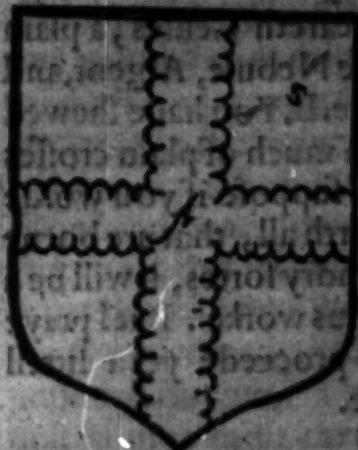
The fild of this Scoche
is Sable, a croffe of fowere
batines, in trewe loue, Or,
So for troubling you anye
further, I end for this time
with plaine crosses, & will
proceede to other, of non-
dry fashion,



The fild of this is Or, a
croffe engraied Sable,
Thoughe this Cote come
hindermost: yet is it of ho-
nour, nexte vnto the plaine
Croffe, and is very good
Armory.



The Accidents.



He beareth Sable, a crosse enuecked Argent. A crosse of this fashion, is very sildome sene in an Englishe core Armor: But els wher, it is commonly borne, especially of duche mē, and is good armory, although it be not annuēt L. Are there yet any more crosses to be blased? G. I will shew

you some more yet and of sūdry fashions, as here after followeth.

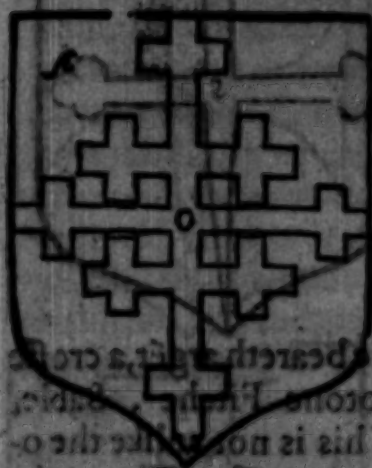


He beareth Geules, a long crosse, ragged and trunked Argent.

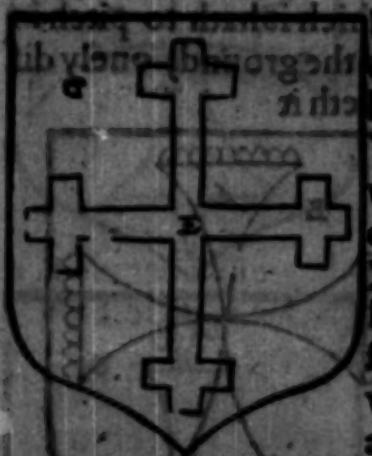


Of this, the field is Azure, a crosse portate in his proper coloure, L. wherefore call you the same portate? G. For on this fashion, it lay on Christes shoulder, who bare the same to the mounte of Caluery as witnesseth

nesseth, S. Iohn the Euangelist, Sain^t Luke, and
Symon of Sirene, who helped hym to bare
the same.

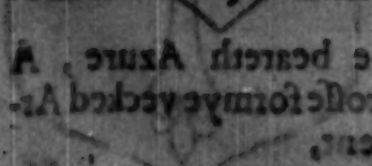


He beareth Argent, a crosse
crosetted Or. This is
oth erwise called a Ierusa-
lem crosse, and was borne
of Godfrey of Bulleyne.



He beareth Gules, a crosse
crosetted Ermine. L. Is this
lawfull Armory. G. It is.
You haue sayed to me, it
was not lawfull, to beare
colour vpon colour, G.
You must vnderstande, that
Ermine is no colour of him
selfe: but a compounde
with a metall, and serueth
as metall onely, without

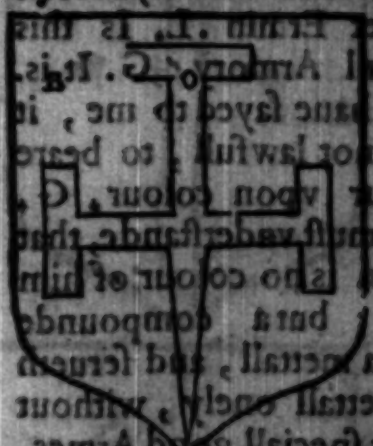
breaking of any Rule, and is speciall good Armes,
both of it selfe, and with other.



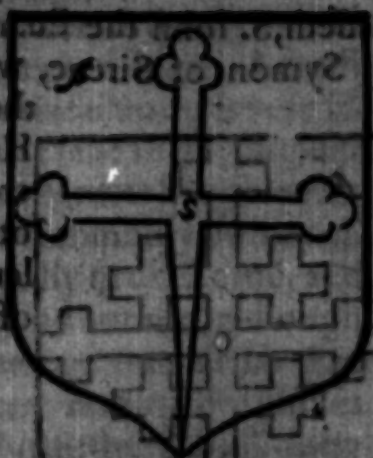
The hilde of this is
a crosse barne
Or. Ermine, a
king of the most part of
this realm, a man much
troubled in his time with
the danger of this crosse.



The fiede is Argent, a
crosse botone, Geules.
This, if a man should in
terprete it, is as much to
saye as a crosse budded



The fiede of this is A
zure, a crosse batune
Fitch, Or. Etheldrede,
king of the most part of
this realme, a man much
troubled i his time with
the danes, bare this crosse,



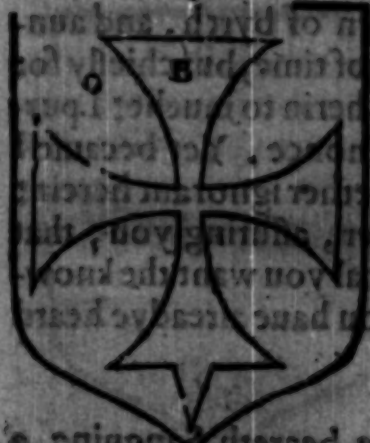
He beareth argēt, a crosse
botone Fitch, Sable.
This is not vnlke the o-
ther crosse. The pyke
which it hath to pitch in
to the ground, onely dis-
sceth it



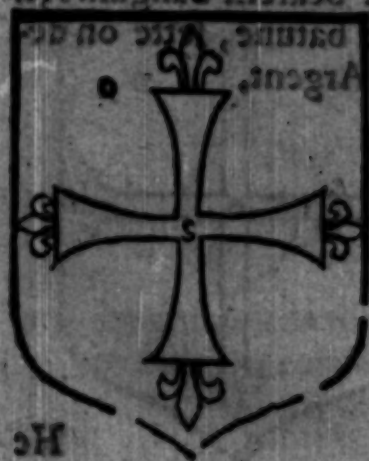
He beareth Azure, A
crosse forme yeked Ar-
gent,



The fiede Azure a crosse
formye fitched, Or. This
was the shyelde of blessed
Cadwallader, the laste
king of Britaynes. He slewe
Lothayre, kynge of Kent,
and Aethelwolde, kinge of
Southsaxons.



He beareth Or, a crosse for-
mye formed fitched Azure,
This was the shield of king
Edmond surnamed Iron-
side, who reigned ioyntlye
in this realme, with Canu-
tus, the dane.

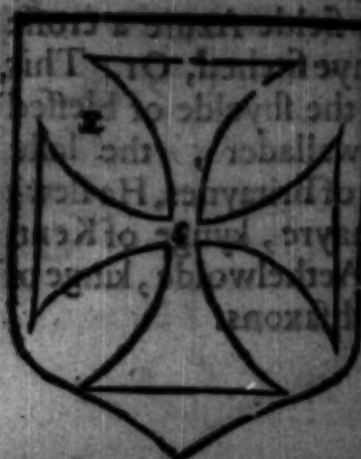


He beareth Or, a crosse for-
mye surte, Sable.



The

The Accedens.



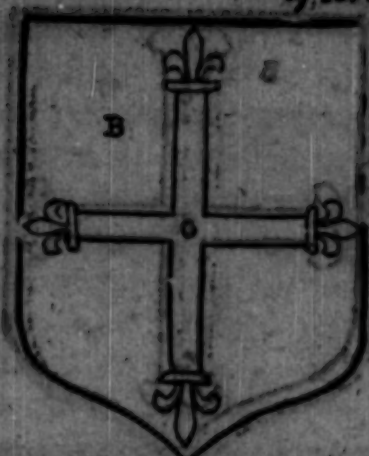
The field Ermine, a Crosse
formie Sable. L. You bring
in so many crosses, & of so
sundry fashions, that you
make me in a maner werye
of them. I hadde thought
verelye to my iudgement,
that there were not so ma-
ny crosses borne in armes
of gentlemen. G. Manye
moe crosses are borne, &

that by right good gentlemen of byrth, and aun-
cestry. The whiche for lacke of time, but chiefly for
that I woulde not wery you herin to muche: I pur-
pose to passe over for the nonce. Yet because I
would not haue you, altogether ignorant herein:
I will proceede a litle further, assuring you, that
when I haue done, yet shal you want the know-
ledge of as many moe, as you haue alreadye heard
me emblaze to you.



He beareth Sanguine, a
crosse batune, sette on de-
grees Argent,

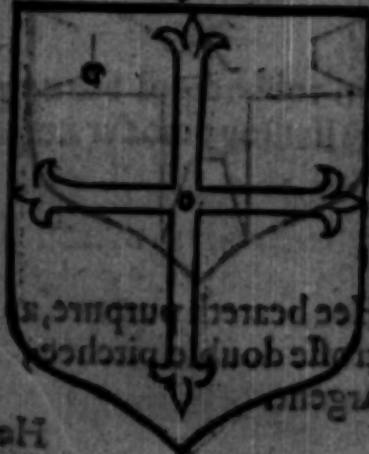




He beareth Azure, a crosse
flurto Or. These were the
armes of Ed wine, the first
Christian Kinge of Nor-
thumberlande.



The felde Azure, a crosse
flurte engrafted Argent.



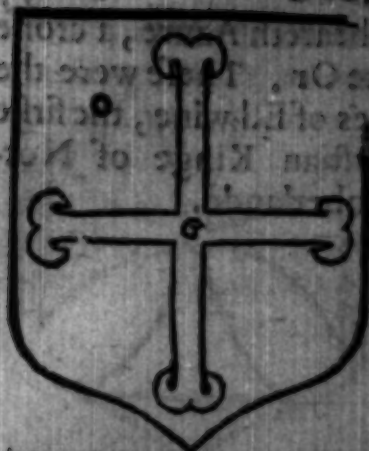
He bereth Genles, a crosse
patonce Or. Harding writ-
teth that king Egbert bare
this crosse in his left hande
in battaile, & in his banner
likewise, at what time, hee
ouercame his enemies.
But the colour of his ban-
ner was Azure, this crosse
Or.

He

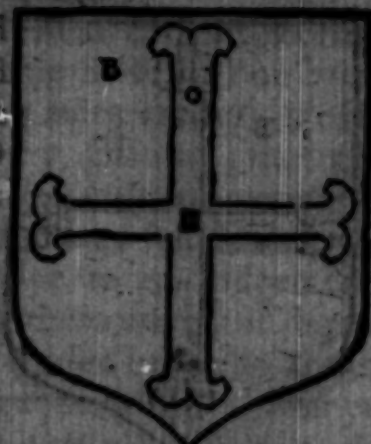
Fj,

The

The Accedens



The field Or, a crosse
Sarlele Genles



Hee beareth Azure, a
crosse Molyne, Or, If this
stoode Saltier wise then
ye should call it a Ferde-
molene, which is as
much to say, as a Miltind



The fiede is Or, a
crosse Furs, Genles

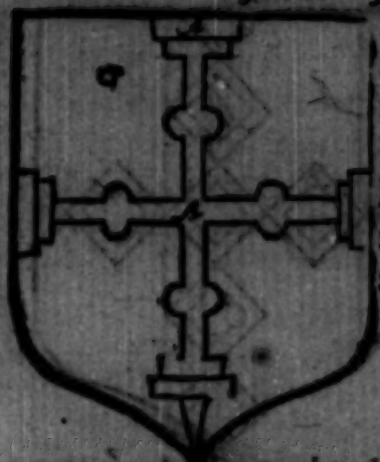


Hee beareth purple, a
crosse double pitchee,
Argent

The

F

He



Hee beareth Geules, a
crosse nowye degraded
fitche Argent. And nowe
I wyll shewe you not one
lye a Rare Cotte to be bla-
zed, but that which shalbe
also good Armory.



And lawfull. Partye per
Pale, Or, and Geules, a base
poynt poynted Ermyn, o-
uer all a crosse Taue Azure
This crosse is the token of
peace, For the prophet E-
zechiell sayeth, God sayde
to hys Aungell, passe tho-
rowe the myddest of the
Citie of Iherusalem, and
make the signe of Taue, vp-

pon the foreheddes of menne. Kill not all them
vpon whome ye shall see the letter Taue.

The Accedens.



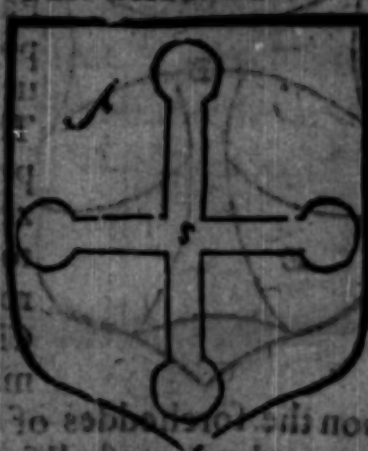
Hebereth Vert, a crosse
Masculy Argent,



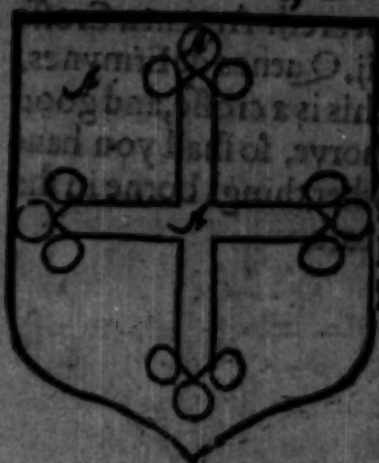
He beareth Argent, a
crosse Masculy, voided
of the field Azure.



Hee beareth Tenne,
a crosse vrdee, Or.



Hee beareth Argent, a
crosse pomel Sable. This
is so termed for the round
nes ther of at the ends &
is faire Armory.



He beareth Argentea crosse
entrailed. The colour is
not named here, for it is al
waies Sable, and is no big
ger, than touched wyth a
pensell, or tricked wyth a
pennec.

The fild of this is Party

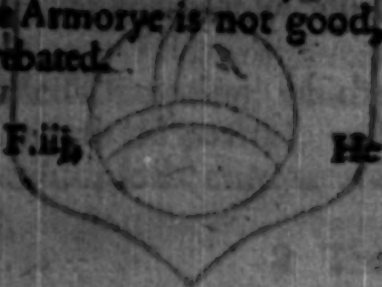


He beareth Vert. xiii. bea
sautes in crosse. Here you
muste note, if it were anye
thing els, to the number of
same, ye shoulde viethys
werde (Ic) and not tell the
number. But these & crow
nes are excepted, for if you
haue twenty of these in one
fild, and that they might
bee set all whole, you shall

not saye besautes, but tell how manye there bee of
them. In lyke case you shall do with crownes. But
ye shall bee sure of crownes, wheresofter theye bee
they are whole, or els the Armorye is not good,
for a crowne may not bee rebated.

F.iii.

H.





He beareth Argenta Crosse
of iiii. Quenes de Ermynes.
As this is a crosse, and good
Armorye, so shall you haue
all other things borne in the
like case,

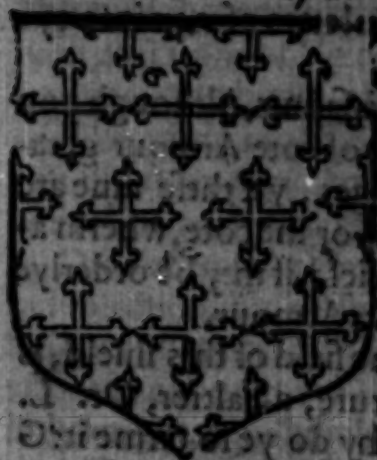


The fiele of this is Party
per Saltier, Gules, and A-
zure on a beysant a crosse
botoney Or. This was the
banner of Adelftane, that
in expelling the Danes, sub-
duing the Scotts, and quie-
ting the welch me, brought
this lād, to one Monarchie
who well mighte haue the
name of an Emperour.



He bereth Azure, a Moſt d
Argent enuironned, and
a crosse botoney Or. The
Frenche Herehaughes cal-
leth this crosse ypon al the
worlde,

He



He beareth Geules, semye
de crosses flourte, Or. If
there were but vij, and that
the halfe of some of them,
were oute of the fiede (as
appeareth by this Escoccheon)
yet it shoulde be called
Semye. But if there were x.
and all within the edges of
the Escoccheon, they shoulde
be numbred. But whē they
maye bee numbred, then it is called
of olde Here-
haughtes geratting, of the which there are x. sun-
dry badges.

Badges of Geratting.

1st The first are crosses. Whereof fower are moſte
auncient, that is to ſaye Crosses floures, Crosses,
Croſſelets, and Crosses Patonces, as they are proper
ly of them ſelues, and all ſortes fytched.

2nd The ſecond badge, are floures de lices.

3rd The thirde badge, are Roſelets, that is to ſay ſin-
gle Roſes, that haue but v. leaues a peece.

4th The fowerth badge, is quater foyle, otherwiſe
called, prime Roſes.

5th The fiſth badge, are Cinquefoyle, Of the which
ſort, there are peried, and whole.

6th The ſixth badge, are Diacles, commonly called
Scopperelles.

7th The ſeuenth badge is called Chappelets, whiche
in the olde tyme, was a wreth of pearls, and
golde. Such one did king Edward the third, weare
on his heade.

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8 The eight badge, are Mollettes of v. points eyther whole or perced.

9 The ninth badge, are cressaunts. Although you shall see at this daye fieldes of cote Armour gerated with diuers other thinges, yet these nine are most auncient of all other. For the cote, wherein any of these do occupy the field, if thy be orderlye set, is counted for a faire cote Armour.



The field of this shield, is Azure, a Saltier, Or. L.

Why do ye so terme it? G

This in the olde tyme was

of the heighte of a man, &

was borne of such as vsed

to scale the walles of tow-

nes. It was dryed ful

of pines, necessarye to

that purpose. And walles

of townes were then bui-

llowe, as appeared by the walles of Rome, whiche

were suche, that Remus easelye leaped ouer them,

witnesleth also the same, the Citie of VVinchester,

whose walles were overlooked of Colbrande,

chiefe captaine of the Danes, who were slaine, by

sir Gny, Earle of VVarwike, & champion for king

Ethilstane. L. Nicholas Vpton saith that a Saltier

was an engine, to take wilde beastes. And there-

fore saith he, it was geuen to riche and couetous

people, such as would not willingly departe from

their substance. G. VVell, because your lauchour

is good, I will not stand against you in that, but to

proceede in my purpose, this shield I saye, was the

Armes

Armes of that gentelman sir Albone, knight of the Bath, and Lord of Verolane nowe called saint Albons, who in his youthe, for the honour of this Realme, made a roial challenge of Iustes at Rome, and did there other knightly disportes in armour, where hee onely had the price, & was made knight by Dioclesian then Emperour, who had this realm in subiection. This Albone (I saye) was prince of knightes, & soueraigne Steward of Britaines; and after was conuerted to the faith of Christ, by that holy knight, Amphibalus, where of I wil shewe you the history, in suche sorte, as I haue reade the same. Seuerus prince of knightes of this Realme, sent to Rome, Bassianus his sonne, with xv. hundreth Lordes sonnes of Britaine, walls, and Cornewaile amongst whom, Amphibalus was, where that good man Zepherinus, then bishoppe of Rome, priuelye taught vnto him the faith of Christe, and confirmed the same with baptisme. This Amphibalus, at his retourne into this Realme, repaired to the pallace of Albon, beinge then soueraigne Steward of Britaine: who by conference of olde acquaintance, taughte Albon that faith, that hee before had learned. To make shorte, they both increased so muche therein, as they boldlye dyed in the same cause. I. why did he go to Rome then, to be made knight. G. when Iulius Cæsar had the possession of this lande, he made a statute, that no man should receiue knighthod, but onely at Rome. The cause was, he shoulde bee sworne to the Emperour, neuer to rebell, as well appeareth in the articles of the othe, vnder written. I. I pray ye tell me, if you

The Accedens.

if you can instructe me of the order of that knight-
hode, with the circumstance thereof? G.

Though I haue staied a whyle, from doinge mye
promes: Now I will, according to the same, shewe
you the order of the knightthod then vsed, whiche
was of the Bath. Vegetius saith, there be two maner
of knightthods. One with the sworde, and an o-
ther with the Bath. He affirmeth, that the bathe is
the worthiest, because of iij. Royalties. L. I praye
you, or ye go any further, shewe those sower royal-
ties. G. The first is, at the Coronation of an Empe-
rour, or Emperesse. The second is, at the Coronati-
on of a king or Queene. The third is, at the Crea-
tion of a prince. The sowerth is, at the meeting of ij.
Emperours, or kinges, when one of them shal come
into the others Realme in peace. Now as I was a-
bout to tell you,

First, The day before those knights should receiue
their knightthod, they shoulde be shauen, in token
to auoide all vicious liuing, and dishonestie,

2. They should enter into a bath, of cleare water,
to make their bodies cleane.

3. They should also do one cleane shurtes.

4. They shoulde also be clothed, in a mantell of
redde, in token, that they shoulde not let to shedde
their bloode for the common welth of their coun-
trei.

5. Then shoulde they assemble besides, in an Ora-
tory, dedicated vnto Mars. In the worshipp of
whom, they should watch all that night.

6. The morowe after, at the rising of the Sunne,
they should appeare in the Oratory of the Goddess

Bellona

Bellona and there to continue in deuine oration,

7 The Emperour gyrt about euery one of them a sworde, geuing vnto them a charge, contayninge these tenne Articles folowing.

1 The first was, to kepe their bodies cleane, for life or death, both in peace and warre, and alwayes to preferre the common profite of the Emperour.

2 The seconde, to worshippe their godes, and to defende them, Not to bee where false iudgement shoulde passe.

3 The thirde, to saue the liberties of the Temples

4 The fowerth, to defend the right of the priests widowes, maidens, and poore folke,

5 The fift, to make peace of longe debate,

6 The sixth, to spende their bloode in the defence of the comminalty.

7 The seuenth, to eschewe worldlye desire and Idlenes,

8 The eight, to pursue Armes, for knightly exercises,

9 The ninth, to plighte their trowth to their Capitaines, and rather to dye, then to breake anye of their statutes,

10 The tenth, to sustaine the trowth euerye where, and neuer to beate armes againste Rome. Sythen therefore I haue tolde you, what erst I promysed: somewhat digressinge from our first intended purpose, I will resorte againe where I left, enstructing you further in the rules of blazonne,

He



He beareth Argent, a Saltire crossed Sable. This is commonly called, saint Iulianes crosse. The Brewers of London, beare the same Cote, martialled wyth another, as though they had married together, where the historie telleth that shee was not married, but martired a Virgine.

But here by the way, Eusebius generally writing of the crosse, sheweth how Constantine caused the signe of the crosse to bee borne before his Soldiers in battaile. That they by the sight thereof, myghte cease from the vaine worshippinge of theire false Godes, and honour the verye true God, whyche he himselfe worshipped. wherefore hee appointed, certayne standard bearers, which shoulde beare vpon theire shoulders, the figure of the crosse by course throughout all his armye. I coulde say some thing of semly de crosses, but because they haue ben counted prodigious, I will for this time passe it ouer. I pray you leaue of, & shewe me some other lesson. For you vse me like a dull scholler, to keepe me at the Christe crosse rowe, a whole weeke together, wherefore as it hath pleased you to entrelace the blazon of Armes with the knowledge of other thinges. So woulde I likewise desire at this time to knowe howe officers of Armes were fyrste made. And whether they were called Herebaughtes, as nowe they are, G. At the firste, there were certayne knights

knights called auncientes, suche as had serued in
the warres xx. yeares at the least, who being fore-
brused, lamed, and well stepte into yeares (those
I saye,) were made by Emperours, and Kings, the
Iudges of marciall actes, & of the lawes of armes,
As of Conquestes, Fyeldes, Barreles, Assalties,
Rodes, Combattes, Turneyes, Encountrings, Re-
countrings, Rescues, Challenges, and triumphes.
These were not onely electe for their cunninge
in that behalfe, but for their vertuous life, & sage
counsell. For as Vpton sayeth, they gaue counsell
without perill. For the which, they were of all Es-
tates worshiped. But in proces of time, as ye see
in this worlde that there is no stay of lyfe, so they
ware out. And after them succeeded Herehaughtes
(which by interpretation is as much to saye as
olde lords) & were so called, for vertues of theim
and the honour of their seruice. These if they be
not Ciuilians, yet are they greatly priuiledged by
that lawe. For the lawe of Armes, is most parte di-
rected by the Ciuile lawe. Of these officers of
Armes I saye, at this daye are sondrye sortes, and
that of sondry Seruices, and are diuersly created & re-
made, whereof I will shewe you, beginning at the
lowest, with Vptons owne wordes. It is necessary
saith he, that all estates shulde haue Curours, as
sure messengers, for the expedition of their busi-
nesse, whose office is to passe and repasse on foote,
beinge cladd in their princes colours parted vp
right, as the one halfe white, and the other blacke,
like as the Sergeaunts at the lawe, doe giue their
liueries, in time of their feast. These I saye, haue
the

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the Armes of their soueraignes painted on their boxes, the which, shoulde be fixed to their girdell, and sett on the vaines of their backe, on the lefte side. It is not permitted to them to beare the armes of their lorde, in any other sorte, these are knightes in their offices, but not nobles, & are called knightes caligate of Armes, because they weare startuppes, to the middell legge. Theis when they haue behaued themselves wisely, and serued worshipfully in this rome the space of vii. yeres, then were they sett on horsebacke, and called Chiuallers of Armes, for that they rodde on theyr soueraignes messages. Then were they cladd in one colour, with their garmets garded of the coulours of theyr soueraigne, bearinge their boxes, with their soueraignes Armes painted thereon, on the left shoul- der, and notels where. Theis muste be so vertuous as not to be reproued. For Salomon saith, an vn- godly messenger, falleth into mischise. Theis are made by the Herehaught of that prouince, by the taking of the boxe from his girdell, and putting it to his lefte shoulder, & to see whether he can ride, ministring vnto him a speciall othe. The knight Chiuallier humbly knelynge vpon his knee, in the which time, of receauing his othe, he shall haue no Spurres on,

And now to the **A Purceuaunte,**

VWhen he hath serued in that Rome vii. yeares, if his soueraigne please, he maye exalte hym one degree higher, whiche is to be created a Purce- naunte, that muste be done with somewhat more solempnitie, and on no lesse feaste daye, then on a

Son

Sondaye, in suche sorte as followith, The Here-
 haughte of armes, of the prouince. that he must be
 purceuaunte to, adued wyth his prices cote of armes
 with his left hande, holdeth the Purceuaunte by
 the right hande, in the maner of a leading, The
 same Herehaughte, beareth in his righte hande, a
 Cuppe of Silver, filled with wyne and water com-
 mixed, and drawing nere vnto his soueraigne, of
 whome (in the presence of many witnessses, to this
 called) he asketh of his saide soueraigne, what is the
 name of his purceuaunte, the soueraigne telleth
 the name, by the whiche name the Herehaughte
 createth him, powringe on his bare hedd some of
 the wyne & water aboue spoken of. Then he put-
 teth ouer his hedd, vpon his shoulders, a Cote of
 the Armes of his soueraigne, ouerthwarre, that is
 to say, the mancher of the Cote, to be on his brest
 & backe. On that fashon shal be ware the same, as
 long as he is Purceuaunte, and none other wayes.
 But here I leaue out the othe, that should be mini-
 stred vnto him, for lengthening of time. After
 which othe ministred, the soueraigne geneth vnto
 him, the Cuppe wherewith he was created, which
 he beareth in his right hande, vtill he come oute
 of the Pallace. This Purceuaunte when he rideth
 muste were blacke spurres the whiche he muste
 haue on, at the time of his creation. And when he
 hath serued any time, he maye, at the pleasure of
 the prince, be created an Herehaughte, even the
 next daye after he is created Purceuaunte, which
 is done in this order.

The
 You shall knowe knight and all the
 of the

The Accedens

The Creation of an Herchaught

An herchaught, is an highe office in all his seruices, as in message. For as Angels haue passed, frō God to mā, as appeareth in the Scriptures, & haue done messages of sorrowe, as of moste heauenlye and earthly loye; euen so are theis Herchaughtes messengers, from Emperour to Emperour, from Kinge to Kinge, and so from one Prince to another, some time declaring peace, and some time againe pronouncing warre. Theis, like Mercuri, runne vp & donne, hauing on them, not only Aarōs surcut, but his eloquēce, which Moles lacked. wherfore I saye, the Herchaught is not created but onely at the handes of the prince. Before whiche creacion, he shall haue his admonition, geuen him by the Secretary of the same prince, as in these x. articles hereafter followeth.

1. You shall be readye in youre apparel of armes at all Coronations, Creations, and Christenings. And in all high feastes, and with all youre power, you shall geue instructions of the same, to all officers of armes, seruing vnder you.
2. You shall geue your selfe to your learninge, and teache officers vnder you, of all seruices appertaining to honour.
3. Ye shall be expert, in betrothing of Princes and princeesses, as well as in numbring of the people.
4. Ye shall make oft visitation, of kingdomes and prouinces.
5. You shall honour knightthod, and all the actes there.

thereof.
6 You shall not suffer one gentleman to maligne another. And railing you shall let to the vttermost of your power

7 In doing of armes, and martial actes, you shall fauour no partye, but make true report.

8 Ye shalbe at all publique proclamacions, done on your princes behalfe, in his cote of armes.

9 Ye shall not disclose the secrets of ladies or gentle woman, to any man or woman, whatsoeuer you know by them.

10 Ye shal see tauerns, and hazarding. The prince then asketh him, whether hee bee a gentleman of bloode, or of a seconde cote Armour. If he be not, hee endueth him with landes or fees, and assigneth vnto him and his heires a congruent Armes. Then like as the messenger is broughte in with the Herehaughte of his prouince, so is this Purceuant brought in with the eldest Herehaught: VVho at the commaundement of the Prince doth all the solemnities, as to tourne the cote of armes, settinge the manches thereof on the armes of the said Purceuant, and putteth aboute his necke a coller of SS. The one S. beinge argent, the other S. Sable. And when hee is named, the prince himselfe taketh the cuppe from the Herchaught, whiche cuppe is all gylte, and powreth the water and wine vppon the head of the saide Purceuant, creatinge hym by the name of an Herehaught, which when the oth is ministred, geeueth the same cuppe, that hee was created wyth all, vnto the same newe Herehaughte: who bearing the same in his right hande, maketh a

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a larges in the hall of his Soueraigne, For it is saide of the Philosopher, the liberall reward of a prince, is not to be knit in a sacke, as was the cuppe, that was found in Beniamins sackes mouthe, for the whiche, hee, and all his brethren promised bondage. Thus ende I of the Herchaught, who taketh his name of age. VVhiche as Salomon saith is a crowne of worship, L. I thanke you for this. Now I pray you shewe me of blazon, what ye will.

G. I will shewe vnto you, of fower sundry acheuementes: The whiche I meane to do, onely for your learninge. And because I muste beeginne with the acheuement of a Duke, I haue therefore sette forth the acheuement of Thomas Lorde Hawarde the seconde of that name, Duke of Norfolke. And Earle Marshall of Englande, for that, that all paynters shall learne to doe those thinges orderly. For armes are not to bee done by every paynter: Sometime, althoughe hee bee cunninge in his Arte: yet in doinge of armes hee maye committe erreure.

L. I praye you, ere you goe anye further, shewe mee what you meane by that worde acheuement.

G. It is the armes of every gentleman, well marshalled, with the supporters helme, wreath, and creast, with mantelles, and the woorde, the whiche of Herchaughtes is properly called blazonne, heaume, and timber, as appeareth here at large, not onelye blazed by the seuerall coates, but by the names appertaininge of antiquitie, to the same. And thus you shall vse your selfe in the blazon thereof.

The
who bearing the same in his right hand, and
larges



GAJ

The

The Accedens

The Dukes grace of Northfolke, beareth iiij. cotes quarterly . The firste , the fiede is Geules , on a Bende, betweene vi. crosselettes, botone Fitcher, Argent, an elcochon, Or, a demilion, within a double Tressure counterflowred, of the firste.

This is borne by the name of the lorde Haward. The seconde cote, the fiede is Geules, three Lyons passauntes, Or, a file with three Lambeaux, Argent, borne by the name of the Lord Brotherton, Earle, marshall of Englande. The thirde cote, is Checkye, Or, and Azure, & borne by the name of the Earle of warren. The fourth cote, the fiede therof is Geules, a Lyon Rampande, Argent, and is borne by the name of the Lorde Mowbrey. All within the garter, cotised of two Lyons, Argent, hys creast a Lyon passaunt, Or, crowned and colored wyth a Fyle, and three Lambeaux, Argent, sett on a Chapeau, Geules turned vp Ermyne, Mantled Geules, doubled Ermins.

Thus haue I blased vnto you, the accheuement of Thomas Lord Hawarde the seconde of that name, Duke of Norf. Earle of Surrey, & earle Marshall of England, lord Mowbrey Segreue & Brusse of goie & knight of the most honorable order of the garter, I haue set out to you, this accheuement, partely for the Helme. Looke well to it, ye shall see the other three differ, as you shall perceyue hereafter. For by order of Armorye, a Duke is the lowest degree, that maye haue the helme on this fashion. Whereof, an Emperour is the firste, a Kinge the seconde, a Prince the thyrde, a Duke the fowerthe. Now take some heede to the blazon of single cotes whereof

whereof I meane somewhat to treat, And to thin-
tent that this our talke, may the more luckyer pro-
ceede: fithen of beastes I intend first to make me-
cion, I purpose likewise to begin with the most ho-
norablest. L. Is there any beast of more honor thā
other? G All authors do affirme no lesse, & therin
do name especially the Lyon, which I will sett vn-
to yon of sondry sorts, so as he is borne of diuers
gentlemen. But first of all Rampand, and thus hee
is blazed.



He beareth Goules, a Lyon
Rampand, Argent, Nicho-
las Vpton writeth, that a-
mongest all tokens of lyfe
in Armes, the Lyon is to be
preferred, because he is kyng
of all beastes, The same like-
wise appeareth, by that,
which the Prophet Miche-
as saide, that Iacob shoulde
be amonge the gentiles, as
the Lyon amonge beastes, whose like compariso-
n right well approueth the oppinion of Vpton. But
of the Lyon, a little I will write as by anuthority I
haue learned the same. It is sayde that when they
are first Lionfed, they sleape continually three log
Egiptians daies. VVherat the Lyon, making suche
terrible roryng (as the earth trembeleth therwith
raiseth them by force there of out of that deadlye
sleap, ministring foode, whiche for sleape, before
they coulde nor take. It is the Lyons kinde, not to
hate man, except he be molested of him, his mer-

The Accedens

eye lyke wise is such, as hee suffereth straungers to passe by him; especially such as haue bene in thral dome. Plinie writeth of him, that hee is clouise, for he punisheth the Lionesse his mate cruelly, if shee yelde her selfe, vnto the lust of the Parde. The Lion, eating his fill but euerye thirde daye (if hee bee in daunger to bee chased) hee vomereth at his will, and lanketh him selfe. Isidore saith, when hee is pursued hee lurketh not, but in the plaine felde abyde battell, and armeth him selfe to withstand his enemyes. Aristotle writeth that in his marching he setteth forth his right pawe first, and beareth in him selfe a princely porte. VWhen he pursueth any beast, he Rampeth on them, for then he is in moste force. Therefore Dauid saith, they gape vpon mee like Ramping and roring Lions. The Lion beinge chased of many, and wounded but of one, giueth such hede to him, of whome he receauieth the same that hee will not misse, to knowe from whence it came, and will surely acquite the gyuer thereof. But in nothing, so much appeareth the princely mynde of the haughty Lion, as in this, that where other beastes, do herd and rowne together, hauing amongst them Rulers, the Lyon will not so doe, neither will hee haue any soueraigne, such is the haughtie courage of his high stomack, that he accompteth hem selfe without pere, when he is sick he healeth him selfe with the bludde of an Ape. In age, when his strenght faileth him, he becommeth enemye to man, and not before, but neuer to children. VWhen the Lyon is angry, firste he beatech the earth, and then his owne back with his taile. He is

so hote of complexio, that alwaile he hath the feuer quartaine. There is little marrow in his bones. For when they are smitten together, fier flyeth out of them, as from a flint stene. Therefore in the old tyme, they made shieldes for horsemen of Lyons bones, which sorte of shieldes, I my selfe haue one at this day, and do kepe the same, as a worthy antiquitie of elder age. The Lion feareth nothinge but fier. The crowing of a Cocke is the hatefulllest noise that he may heare. The sight of whose combe greatly annoyeth him. Before he dieth hee beateth the earth oft, and therewith, teares plentifullyedowricke from his eyes. L. Let me aske you one question, how many do beare the Lion? For I thinke there can but nyne, beare the Lyons Rampande. G. Yes, there maye aboute synetymes nyne, beare the Lyon in that maner. L. I am answered, I pray you proceede, and teach me some other thing. G. I haue not yet done with the Lyo. VVherefore I entend a little further to proceede therein.



He beareth Argent, a Lion saliaunt, Geules, you must note heare, the difference betweene the Lyon Rampand, and this Lion. For this listeth vppe his ryghte pawe to the right corner of the Escoccheon, and the Rampande, listeth vp hys lefte pawe to the same corner, and is more vpright.

then this.

G. liii.

The

The Accedens



The fiede Or, a Lion Sa-
lyaunt, his tayle forked,
Verte. L. Is this difference
enoughe from the other
Lyon, if the fieldes & Ly-
ons were both of one co-
lour? G. Yea, a lesse thinge
then this were difference
enoughe, to beare a cote
vunchallenged.



He beareth Argent, a Lion
Salyaunt, his Taile forke-
nowed Geules.



He beareth Or, a Lion Sa-
lyaunt vmbated. This is as
much to saie, as the shadow
of a Lion, and yet the Ar-
morye is good. Here maye
never be blazed any colour
because hee is but traced
with a pēcell, vpo the field.
So that the fiede sheweth
through him, & therefore is
of no more effect, then the
shadow of a mā in armory.

The



The fiede Argent, a Lion
seiaunte, Sable. Nowe he
is returned frō his praye
and taketh his rest, respec-
tinge his ennemies. For
when he sitteth on this
fashion, he is not determi-
ned to flye.



He beareth Argent, a Lion
couchaunte, Verc. The
Lion may not be made to
couche by force. But at his
owne gentleness. His nature
is that at the correction of
another, he will submitte
himselſe. As, if a mā beare
a dogge in the presence of
the Lion then he coucheth
in this manner. But to bee
corrected himſelſe, he may not suffer it, but with-
standeth it with force.



The fiede is Azure, a Lion
dormant, Or. L. why doe
ye make him with his eies
open, & call him dormant?
G. Because Isodore ſaith,
there ſleepe is not with cloſe
eyne. The Hebrewes ſetts
forth in banners, the armes
of the

of the children of Israell, after the opinion of their
Rabbies, vpon the seconde of Numery, and gaue
vnto Iuda, a Lyon, in this fashion.



He beareth Sable, a Lyon
with two bodies., Argent.
L. I thinke this shoulde be
some monster. G. Not so.
But the reason thereof you
shall vnderstand, whe there
be two gentlemen, that in
fielde do meete together,
eche enemy to the other,
in the Prieses quarell, both
bearing a Lyon after one
sorte, althoughe diuers in coulours. He that van-
quisheth the other in fielde, or driueth hym from
his standerd, because the lawe of Armes will not
suffer the vanquisher to beare the vāquished cote,
all wholly as his aduersarye did, for that they be
both Christians, the Herehaught shall haue a con-
sideration thereof, and shall put both the bodies of
the same Lyons, vnder one heade as a perpetuall
memory, to him that serued his Prince so well, &
this is very good armory,

dominant. Or. I. why doe
ye make him with his cote
open, & call him dominant.
G. Because he doth iustice
there. He is not with cote
close. The Hebrewes thus
losh in banners, & in
of the





The fælde is Or, a Lion
with three bedies, Azure.

L. Is this good armorye ?

G. I say to you, it is very
auncient and lawefull, and
borne to a good meaning.

As it might be, the agree-
ment of so manye, and ther-
upon to vse one consente.

Leigh. That were to be mer-
ueyled at, to see three Ly-
ons of one consente.

Gerard. It is not so much to
be marueiled at, as to see three Lyons, & an Aegle

all of one mind & consente. For Otto, the fowerth
Emperour of Almaine, for the loue that he bare to

Richards the firste, and Iohn, kings of Englande,

bare the armes of Englande, impaled with the ar-
mes of the Emperours, the kinges being well con-
tent, he shoulde do so.



He beareth Or. a Lyon
with two heads rampant,

Azure. This betokeneth
him, that beareth the beast,

to be homager to twoo su-
che princes, as doe bothe

bear the Lyons, whyche
bothe, are his heads, for

that they toke homage of
him, for suche landes as he

holdeth of them, by that
service,

The

The Accedens.



The fiede is Or, two Liōs combatant Geules.

The meaning is, that these were two Lions of sondry Regions, whiche of manhod must combat onely for gouernaunce. For the Lion is as desirous of mastery, as a courageous prince is ambitious of honour, which is rather a vertue in a king, then a vice.



He beareth Geules, two Lyons endowed, Argent.

This is like, as when there is a challenge of combat betwene two valiant men, and they keepe both appointment, and come into the campe. The prince, of his fauour that he hath to them, taketh the matter into his handes: then turne they backe to backe & go the one one waye, & the other the other. For their stoute stomackes, will not suffer them to go both one waye: for it is counted an iniurie to hardinesse, to go firste out of the fiede. Therefore is it determined, as I said before. But for the cote, it is honorable. For Achilles, at the siege of Troye, bare Azure, two Lyons endowed, Or.

The



The fiede is Argent, two
Lions passant, Geules.
VWhiche is so muche to be
vnderstanded, as going.
For so hee keepeth a mode-
rate pace.



Hee beareth Azure twoe
Lyons passaunt regardant,
Or. Although these Ly-
ons are contrarye to there
qualitie, yet is it honorable
to the bearer of them.



The fiede Geules twoe de-
mie Lyons passant, gardar,
Or.
Some haue thought, that
these Lions be regardaunt,
whereof by prooffe, yon see
the contrary.

He

The Accedens



He beareth Or, a Ly^o coupe
dismembred, Geules.
L. what shoulde I thinke of
this? It is to muche mangel-
led, to be good armes. G.
Although it be not faire to
beholde, yet it is good Ar-
mory, & that because it is
auncient. But I agree with
you it is not plefant. For
Froyfart writeth, that dis-
membring was a punishemnet for Adultery.



The field is Geules, a Lyons
head coped, with iiii. pawes
in Saultier, Or. L. This me
thinketh is stranger, then the
other. But tel me I pray you
whye you saye in Saultier?
And wether this bee borne,
or els be your owne deuise?
G. It can not be better ter-
med, then in Saultier. For
if the pawes were so longe
as to reach to the head, then were it a Saultier of it
selfe onely. As if you had marked well, the Saultier, I
haue set forth next vnto the crosses, you wold not
haue asked the question. And where you thincke it
my deuise, I say to you it is both auncient, and a
gentlemans Cote. Yet further I saye, it is better to
be borne, then a thousand that are esteemed, muche
better then it, and in dede are not so worthie.

He



Hee beareth Argent, a Lyon
iesfaunt, and iefault Sable. L.
This I take to be two halfe
Lyons, G. Not so, it is but
one Lion. For if you marke
it well, you shall perceave
that as hee goeth out at the
chiefe, so cometh he in, at
the baste of the Escoccheon.
There is often times some
parte of the Lyon borne, as

the head, or pawe either erased, or couped, as by
example hereafter shall follow.



Hee beareth of tenne bar-
ruley, Argent and Azure,
charged with six Escocche-
ons Sables, thereon as
many Lyons of the firste
rampand, langued Geules.
This cote I haue set out to
thentent to shew you how
the same was blazed in the
seuenth yeare of the reigne
of king Edward the third:

In whiche time there was a challenge in the fiede
of moſt Holliton, betweene Iohn Sitſilt knighte
and william de Faknaham for the bearinge of the
same Armes. And for that the king would haue
Iustice done in that case without sheading of blood,
hee appoynted two Iudges to haue the onely
hearinge and determinynge of the sayde matter,
whose names were Edward de Beaulile and Iohn
de Mowbrey: Beefore whome the right was duely
tried

The Accedens.

tried, not onely by sundry witnessles, but also by aũ-
cient matter of recorde: that the saide Armes dyd
belonge vnto Iohn de Sitsilt knight, as to him of
auncient tyme lyneally descended. And therfore
the sayde william Eaknahā was expressely forbidden
the bearing of the saide Armes, vpon paine of for-
faying his sharpe sword & gylt spurres: Whiche
determination is to besene with these Armes de-
picted in the margent in this maner of auncient
shield, & blazed in the same order as is aforesaid.



Because hee that did beare this
coate vvas an herchaught, vvhose
name vvas Cailis, and that by re-
port, hee surmounted all other of
his time, both in tongues, & cur-
ning: I will blaze his cote by the
Planettes. Hee beareth Saturne, A
cheuron beetvyene. iii. Towvers
of the Sunne, iesant three demie
Lions, Lune. Because the bearer
hereof, not onely embraceth this
Arte, but all other good sciences
(as a thing geuen to him natural-
ly, besides all gentlemanky behavi-

our) I vwill geue him a precious blazonne.



The field is parted per Fesse,
Perle, and Emerode, a pale
counterchanged of the first,
three Lions heades erased,
Rubie. Consider that the
Moone and Venus, are the
fielde, & how Mars keepeth
the same, who wil neuer flee.
Thus ending with the Ly-
on, I will saye some thinge
to you of the Leopard, as

followeth.

Hee



Hee beareth Azure, a Leopard passant Guardant Or. He is so called, because hee is vnkindly begotten, betwene the Lions and the Parde. Isidore writeth that hee is a blood thirstie beast, and pursueth his pray leaping, which if he can not gear, at the thirde or fowerth leap, then for indignacion hee

goeth backward, as though hee were overcome. Aristotle affirmeth, that hee is like the Lion in all partes, save in the bedd, and is of colour spotted. Homer saith, hee beareth a grudge vnto the Lyon, and hurterh him by pollycie. Auicene saith, that when hee is sicke, hee cureth himselfe by the blood of the wilde gote, whome hee swiftly pursueth.

And here take with you two rules, All beastes of fearce nature, shalbee taken in blazon onely, to the best entent, that is to saye, to the moste worshippe of him that beareth them. An other is this, when you tell of their clawes, you shall terme them enarmed, For there clawes are their defence. Here also is to bee noted, that Lyons, Beares, wolves, Foxes, and all other beastes of rauening kinde, when they cate are called raping, & you must tell whereon. Nowe according to my promise, I will shewe vnto you, the secound achemment of the fower, which I spake of. This is the achemment of a Baron, & of suche a one, as is worthy to bee had in remembrance after his hence departure,

H.j.

This

The Accedens.



This noble knight of worthy fame, did beare
twelue seuerall cotes. The first wherof is Argent, a
Fesse danse, Sable, by the name of weste. The se-
cond Geules, crusule botone Fytche, a Lyon ram-
pande

pande, Argent, by the name of Lawarre. The third is Azure, three Leopards heads, i.e. saint Flowers Or, by the name of Cantelupe. The fowerth, Barwaies of vi. pieces, Or, and Azure, a chiefe of the firste three pallets, betwene two base Esquiers Dexter, and Sinister, of the second an Inscoccheon Ermine, by the name of Mortimer of wigmore. The fift a Geronee of .xii. pieces. Argent, and Geules, within a bordure Sable bezaunt, by the name of Penevell. The sixth, Geules, masculie verray, by the name of Tregose. The seventh, Argent, three Formales Geules, by the name of Forte. The eyght Geules, three Lions rampaunde Or, with in a bordure engrailed Argent, by the name of Fitzperse. The nyynth, Geules, three Sufflues Or, by the name of Verst. The tenth, Argent on a bende, betwene two bendelers Geules, three Mallets. Or, persed by the name of Hakelet. The eleuenth Geules, a bend and two bendes aboue, Or, by the name of Grisley. The twelue Vert, tenne Escalloppes, Argent .iiii. .iii. .ii. and .i. by the name of Thorley, all with in the Garter, His creast, a Griffons head Azure, beaked, berded, and eared within a crowne Or, set on a Torse Geules and Azure, mantelled Azure, doubled Ermyne, supported with a Mantiger Argent, gorged eraled Sable, with a collar Or, and a wyuerne Or, scaled Azure. His badge was a Crampette Or, geuen to his auncesters, for rakyng the Frenche kyng in fiede. Also hys cognisaunce was a Rose parted in pale Argent, and Geules, which he had of the Mortimer afore sayd.

H.ii.

Thus

The Accedens

Thus haue I blazed this noble manes Achievement, by the name of sir Thomas West, baron of Grisley, lorde Lawarre, and of Cantelupe, knight of the moste honorable order of the Garter. This I say, (the due honour saued in this pointe to the honorable) I thinke hee was as trewe a knight, as since the first foundacion thereof, any hath beene. After whose decease, it pleased that good Lorde Morley, to make this Epitaph of him.

Vertue, honesty, liberalitie, and grace,
And true religion, this sely grane doth holde.
I do vvish, that all our great men vvoulde,
In good followe this noble Barons trace,
That from his vvise hart, did alvvayes chase
Enuy and malice and sought of yong & olde,
Loue and fauour, that palleth stone & golde,
Vnto a vvorthy man, a rich purchase,
These vvayes he vsed, and obtained thereby,
Good fame of all men, as vvell farre of, as nye.
And novv is ioyfull, in that celestially Sphere,
vvhere vvith sainctes, he singes vneessantly,
holy, honor, praise, and glory,
Geue to God, that gaue him such might,
To liue so nobly, and come to that delight.



He beatefeth Or, a Hart tripping Geules.
If you shoulde haue occasion to tell of his hornes, you shoulde saye, hee were attyred, and so lykewise of the Bucke, and they are both vnged. The Harte is a worthy beaste, and of lyght hearynge,

Isidore

Isidore saith, that when he goeth to fight, hee fro-
 reth his hornes to make them sharp. If he bee putt
 to flight, he swimmeth to his great advantage. He
 delighteth much in musike, and when hee seeleth
 himselfe to farte, he seeketh dennes and lurkinge
 places, for feare of being chased. If he bee chased
 he looketh oft backwarde. Hee reneweth his attire
 euery yere, and when hee casteth his right horne
 hee hydeth the same. They keepe commonlye in
 herdes, and helpe frendly the one the other. Aui-
 cene saith, hee is neuer troubled with feuers, be-
 cause hee hath no gall. He hath a bone in his hart,
 as precious as yuery. He feareth much the voyce
 of the Foze, and hateth the serpent. Hee is longe
 liued. For Aristotle writeth, that Diomedes did
 consecrate a Hart to Diana, with a coller of golde
 about his neck, which had these wordes. (Diome-
 des Dianæ.) After whose time, almost a thousand
 yeres, Agathocles the king of Scicile did kill the
 same Harte, and offered him vp with his coller to
 Iupiter, in his temple, which was in Calabria.



The field is Argent, an V-
 nicorne tripping Sable.
 This is a stronge beaste,
 as appareth by that is spo-
 ken in Numery. God is to
 Jacob, as the strength of
 an Vnicorne. When he is
 hunted, hee is not taken
 by strengthe, but onelye
 by this pollicye.

H. iij.

A

The Accedens.

A mayde is sett where hee haunteth, and shee openeth her lappe, to whome the Vnicorne, as seekinge rescue from the force of the hunter, yeldeth hys head, and leaueth all his fiercenes, and resting hym selfe vnder her protection, sleapeth vntill hee is taken, and slaine. His proper collour is bay. Hee hath in his head onely one horne, whereof hee taketh his name. It is vertuous againste veneme, and is moste truely called yuery. Isidore saith, the Vnicorne is cruell, and mortall enemy to the Olephant.



Hee beareth Sable, a Bull passant Or. This is a beast that is strōg in fight, whose strength is mightely in his necke, he is proud of mind and heade stronge. Plynie writeth, that by the countenance of a Bull, you may knowe his sternesse, or gentlenesse. All his thretnings are with his forefete. For

when hee is angrie, and disposed to fight, hee dygeth the earth, and casteth it from him with violence. Isidore saith, when hee is tyed vnder a figge tree, hee looseth all his strength. Hee is paymaster of euery good towne, and beneficiall to the parson. Therefore all seueralles are to him common. His enemy is the Raven.





He beareth Or, a Bore Sable. The Bore is the ryghte Esquier, for he beareth bothe Armour, and shielde and fighteth sternelye.

VVhen hee determineth to fight, hee will froth his lefte shielde, the space of halfe a day, against an oke because that when hee is strecken thereon, with the tuskes of

his enemy, hee shall feele no grieve thereof. And when they haue fought one day together, then they will departe of them selues, keeping good appointment, to meet in the same place the next daye after, yea, & the third daye till one of them be victor. Auicene writeth, that the Bore is fierce, & cruell, & setteth not by death. And though he be stricken with a deadly wound, his curragious stomake, & yrefull harte, will not let hym flee, till either hee kill or bee killed. The Bore, of nature is geuen much to the luste of the fleshe. But this my Bore is chaste, for my cutter hath cutt him as short, as Geffrey Plantaginet erle of Bullein, cutt the Bishoppe of Sagre, because hee would haue him vse abstinence.



He beareth Azure a Ramme Argent. The Ramme sayeth Isidore, is a beaste pleasinge in hart, and mylde by kinde, and of aucthoritye hee is a Duke. For hee hath the leadyng of multitudes & flocks of his owne kynde,

H,iiij,

There

The Accedens:

Therefore saith he, kinde geueth him great strength, passing all other sheepe. The Ramme was offered vpon alters amongst nacions, as appeareth in Genesis, to bee a figure of Christes death. Plini writeth, that the crueltie of the Ramme abateth, if he bee perced in the horne neare vnto the eare. For the chiefeft parte of his strength, is in his hedd, where he is well armed to fight. His challenge is certaine courses at iustes, wherein he surmounteth all other beastes of his quantitie. When he slepeth he holdeth vp his hedd, and from spring time tyll haruest, he lieth on the one side, and from haruest till spring time againe, on the other side. He is honorable, for when he leaueth his winter garment, there are, xv. sundry householders, that haue their lyuing thereby. The which xv. doe finde vi. tymes xv. at the least. Hee is an auncient, of that honorable company of Drapers, of whom I am one, both by birthe and seruice. But thereof am I nowe at large for that I could not support the custome of the famous citie, to stande in daunger of the lawes of this Realme. And now in commendatiō of the Ramme, I saye to you, there is nothing in him, vpon him, or that cometh from him, But it is both good and holtsome. His enemye is the wolfe, hee feareth nothing but thunder. L. I pray you of the golden Ramme, that Iason wonne in the Isle of Colchos, is that of trewth? G. It is euen as trewe, as Phaeton leading his fathers Carte, through negligence, sett all the world on fier. But who that shall reade the history of Iason, which was translated out of Frenche, and printed at Andwarpe by
one

one of my name, if he be a Philosopher, he shall perceave the meaning thereof: els let him reade Norton, & Ripley, who will learne him to vnderstande that history, and so I end of the Ramme.



The field is Geules, a Hors passant Argēt. Isidore writeth, that the horse is comfortable in the fiede, and smelleth bataile, & is greatly encouraged thereto, by the noyse of Trompettes, and hath a desire to fighte with his enemye, Plini writeth, that he is proude of riche apparell, & especially

when he is barded. So sayeth the Prophet Iocel to the Iewes, tellig the of their enemies, on this wise. They are (saith he) to looke vpō like barded horse. Some horse, will not suffer any mā to ride on him, but his onely lorde. Bucephalus the horse of the great king Alexander, in battaile, would suffer no man to come on his backe, but onelye the kinge. And being sore wounded, would not suffer him to departe from him & take an other horse, but wonderfully cōtinued out the battaile, with his feete beating downe, & his Teathe biting, he destroyed many enemies. wherefore Alexander after the horse was slaine, made in the remēbraunce of him a Citie, in the countrey of India, and called it Bucephala. What wonderfull enterprises did Iulius Cesar achue, by the help of his horse, the which had

The Accedens

had his fore feete, like the feete of a man, as Plinie writeth. The horse Arundell, of no little fame in Britaine lande, amongst these, is worthy to bee remembered, for whose good seruice, the old renowned Beauce of Sowthampton, buylded the castell of Arundell in Southsex. O moste worthy to bee put in fames booke, that woulde not forgett the seruice of a beast, where now in this time they be, that do forget the seruice of men, Yea some there be, that make no remembrance of their owne fathers, who tenderlye fostered them, not with forgetfulnes vnto there dyinge day. But thereof I wyl thinke more, thē presently I wyl speake. The horses frende is the Grey hounde, and the Beare is his mortall enemie, which in both naturally by kinde is planted, as at there first encountring, most cruelly fighte together. And here you shall haue one rule, you shall not set forth a beast in Armes, to do any thing against his kinde, as a horse to Rampe,



He beareth Sable, a Goate saliant Argent, Armed, Or. The goate in his fighte, is not so hardie, as politique. He defendeth with the fore feete, and cutteth with his hinder feete. There is no beast of heauie substaunce, that will clymbe lyke vnto him. Salomon putteth the goate, in the number of veneson. The goate, saith Isidore, is very venerous, but

but fighteth|not therefore, The Diamonde,whiche
neither Iron or fier will daunte, the blood of the
goate softeneth, to the breaking.



The fielde is Argent, a Grey
hounde passaunte, Sable.

The hound sayeth Isidore,
knoweth his owne name,
Plinie writeth that amon-
gest beastes, the hounde is
gracious and loueth hys
maister, & putteth himsele
wilfully in perill in the de-
fence of him, as appeared
by Celius the Senatour of

Placencia, who being compassed, & beset with men
of Armes, was defended by a hounde, and was not
ouer come, vntill the saide hound was slaine. In the
like maner, when Iason was slaine, his hounde,
would not go from the deade carcas, neither eate
any thinge, but died also. But the hounde of Sabin-
us, is to be wondred at, who forlooke not his mai-
ster, either in prison or death: but abode continu-
allye with the deade bodie, with moste dolefull
noise. And when one gaue vnto the said hounde,
meate: the hounde tooke the same, and put it to his
maisters mouth, & would haue had his dead maister
eaten thereof. And further, when the deade body of
his maister, was throwne into the Riuer Tiber, the
hounde lepte after, & swimming, enforced him selfe
to holde vp the dead bodie of his late maister, vntill
both sanke vnder the water. There are diuers kyndes
of houndes, of which I purpose not to speake of.

The Accedens.



He beareth Azure, a Talbot with collar and Line Argent. Isidore writeth, that these houndes pursue the foote of pray, by sente of the same, or els by the bloud thereof, whether it be by night or daye. But I referre the iudgemente of that, to them that loue venison so well, as will leoparde a ioynt for Buck or doe. The hounde is enemy to the Cate.



The fiede is Argent, an Assie passante in his proper colour. As it appeareth in the olde lawe, the Assie to be auncieter in the seruice of man, then the horse; So the Hebrew Rabbines do appointe the Assie to be stearde, of the Tribe of Issacar. Although the Assie be slowe, yet is he sure. And as he is not the wisest, so is he least sumptuous, especially in his diet. For his feeding is on Thistles, Nettles, and Briers, & therefore small birdes hate him, especially the Sparowe is moste enemye vnto him. I could write muche of this beast, but that it woulde be thought, it were to mine owne glory. Yet thus muche shal I saye, that it pleased the high God,

God, by his secreete iudgement that amonge all beastes on the earth, the sely Ass, with the toylfull Oxe, shoulde be witnessers of his deare sonne Christes birth, who neuer rode on other beast, but on the simple Ass, & her Colt. For these reasons there fore, I maye conclude, the Ass not to be unworthy, to be borne in armes.



The field is Azure, a wolfe Saliaunte, Argent.

This, as the Hebrew Rab-
bines saye, writing vppon
the second of Numeri, is
the standard of the tribe of
Beniamin. For Iacob said,
Beniamin shall trauallye as
a wolfe. This rapenous
beaste is enemye aswell to
man as beaste. He is stroge
in the breste, and his fighte, is bothe wyth by-
ting and scratching. Isidore sayeth, that what he
yseth to treade on, it prospereth not. It is saide, if
a mane be seene of him firste, the man leaseth his
voice. But if the wolfe be seene of the man firste,
then the wolfe leleth his boldenesse and hardines.
Plinie writeth, he loueth to playe with a childe, &
that he wil not hurte it, til he be extreame hungrye
what time he will not spare to deuoure it. Homer
saith, that the wolfe watcheth muche, and feareth
fier and stones, to be wherled at him. Auicene re-
leth, that he desireth greatly to eat fishe. And Phi-
scologus writeth, that he maye not bend his necke
backe

backward, in no Moneth of the yere, but in May. When he seeketh his pray by night, he goeth against the winde. If any of his feete with treading of stones doe make any noyse: that foote he byteth, as chastising it. Solinus sheweth, that he beareth in his tayle, a Locke of here, that exciteth loue, whiche he byteth awaye with his teeth, when he feareth to be take. He infecteth the wolfe of sheep, that he byteth, and is aduersarie to them and their lambes; whereof Christ spake vnto his Apostles, saying. I sende you fourth, as lambs among wolues. There is nothing that he hateth so much, as the knocking together of two flint stones, the whiche he feareth more then the hunters. Aristode saith, that all kinde of wolues, are contrary to all kinde of sheepe. For proofe whereof, Cornelius Agrippa also affirmed that if a man make a stringe of the wolues guts, and put it one the harpe, with strings made of sheeps guts, it will neuer be brought with any consent of harmony, to agree with the other. And here I ende, of onely beastes to occupye the fildes. But where I haue written & hereafter shall of crinittie, betwene beast and beast, or otherwise I praye you take it, as a good Herehaught shoulde do, that is, to the best entent. For I followe the authors, whome I haue alledged, wherein I will you not vainely to weigh deceitfull prophecies, busily searching, who geueth that beast, or who beareth this. For, if it were lawfull for me to write of that: I coulde by reason perswade you, that they are all done and paste, and that there is nothinge of them to be looked for, but the cumminge of Christe in
his

The Accedens



He beareth Geutes, a Serpent now. On Dioscorides sayeth. The Serpent seareth and sieth a naked man, and leapoeth, on a man that is clothed. The spectel of a fasting man sleeth him, wherefore, when the Serpent standeth in danger, then hee wrigleth himselfe, especially to saue his heade, wherein lyeth his

harte. So chaunceth it some time, that hee maketh of him selfe a knott. The Serpentes enemye, is the peccocke. The Hebrew rabbies name this to bee the standard of the Tribe of Dan, sayinge, Dan shal be a Serpent in the waye, and an Adder in the paxe, bytinge the horse heeles. Of the Serpent, I coulde write muche more, but this, I thinke is sufficient. I beseeche you nowe shewe me,

some other of the achievements, you promised. G. I will shew vnto you

the achievement of the

Knight, which is

the third.

causing you shall call it denouing.

well wherof, because they

swallowe a whole

(*)



This knight beareth two feueral coats of armes quar-
terly as followeth. The first. The fielde is Geules on
a chiefe Argent, two Mulletts Sable, the secōd, bar-
waies of six peeces, Or & Azure, a bende Geules.
The thirde as the Second. The fowerth as the first.
His Crest a bore passant Ermins, sette on a wreathe
Argent.

The Accedens

Argent and Geules, Mantell, Azure doubled Or,
And for the difference of a second brother of that
house, from whence hee is discended, he beareth the
Cressant. Nowe haue I one other atcheuement to
shewe you, the which I will deferre awhile, because I
will not tyer you with too much of one thing toge-
ther: Therefore ye shall haue in the meane space, for
sundry cotes of blazon, as foloweth,

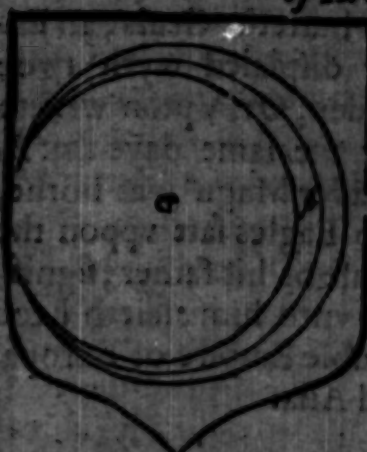


Hee beareth Azure, a Sunne
Or. I haue saied enoughe of
this Planette, in the blazon of
that mettall, But in this cote
hee is in proper colour, &
in his naturall felde, L. And
wherefore doe ye not say pro-
per colour or that the Sunne
is of his proper colour, G.
Alciatus sayth that a mā shal
discern colour, if he may cōe

within a knightes rase of any bāner, but I neuer hard
of any man, that came within an hundred knightes
rases of the Sunne, L. what is a knightes rase? G. it is
threscore foot of assise in lengthe, of the felde, & is
of Herchaughtes so called.



The field is Geules, a cressant
Or. This is as much to say
as the moon in her prime,
which is the third day after
the coniuncion, or as wee
commonly call it, the newe
moone.



He beareth Geules, an incessant Argent. Which is the moon from the prime till after the first quarter, and yet lacketh of the full.



Hee beareth Azure, a decressant Or. which is the moone from the last quarter. This signifieth a man to do some thing, whereby he is aduanced to honour in his age, when all things decreaseth with him, wisdom only except, which cometh from the braine, whereof the moone is lady.



The fiede is Sable, a Starre Argent. This is the pole Arke, whose leadeth the Shipmaster, and sheweth the Astronomer, the way to all other Starres, such like starre it was (saue that it was not fixed) that brought the three Magicians to honour Christe, where he was borne.

The Accedens



He beareth Geuls, an Eagle displaid wyth twoe heades, Or, Vpton writeth that the same daye that Alexander Magn^e was borne, two Eagles satt vpon the house of his father, signifying vnto him, saith hee a double Empire of Europa, and Asia.



Hee beareth Or, an Eagle displaid Verte. Aristotele saith, that this bird holdeth in him selfe a soueraintie so that all other obeyehym as subiectes. Plinie writeth that amonge all maner and kindes of foules, the Eagle is most liberall, and free of harte. For the praye that he taketh, hee eateth it not alone, but geueth parte thereof, vnto other byrdes, that followe him, who he procureth to be his gastes. But when that praye suffiseth not him selfe, then he is somewhat bolde of his gastes putting them to choise, whether they will flee from him, or feed him. He is brightest of sight of all other fowles, so that, if his yonge ones will not looke againste the sunne, without watring eye, then he killeth them thinking that they are not his own, but misbegotē.

Aristotele

Aristotle saith, the Ægle hath foresight of the weathers, and that day that hee fleeth abroad, no hawk within his precinct will flee to any game.



Hee beareth Or, vi. Æglets displayed, Sable. iiii. ii & .i. These maye not bee called Ægles, because there maye bee no more but one Ægle in one Escucheon. If there bee moe, they are thus called, who are to bee taken for yong Ægles.



The fiede Argent a Cock Geules. Plinie writeth that the Cocke is the royallest birde that is, and of him self a king. For nature hath crowned him with a perpetuall Dyademe, to him and his posteritie for euer. He is the valyentest in battaile of all birdes. For hee will rather dye, then yelde to his aduersary. Ielous he is in such sorte, that hee fighteth oft for hys wyues, and loueth them so wel as he bestoweth all that hee may get on them.

Liiij.

Hee

T de Accedens



He beareth Argēt, a Swanne
Geules. Isidore writeth,
that the swanne dooth not
onelye delighte in Musike
but singeth oft him selfe.
Marianus saith, that shipp
men take it for good lucke,
if they in the perylle of ship
wrack, meete Swanns. Cic-
nus, king of the Ligurians,
bewaylinge the deathe of

Phaeton, was turned into a Swanne, as Ouid wit-
nesseth. In the olde time, this byrde was consecrate
to Appollo. The Swanne pursueth the Cockolde
maker, euen vnto death, & will not leaue the spouse
breaker, till hee kill or bee killed. His chiefe strength
is in his wynges. Ambrose saythe that hee singeth
much before his death, as reioysinge the ende of all
calamities.



He beareth Or, a Rauē in his
proper coloure, or other-
wise, Sable; for sable is his
proper colour. The Rauē
deliteth so muche in her
owne bewtie, that when her
byrdes are hatched, shee
will geue them no meate
vntill shee see whether they
will be of her own colour,
or no. Iob asketh the que-

stion, who prouideth meate for the Rauē? Where-
vnto saint Augustine aunswereth, that they are
fedde

fedde with the dewe of heauen, all the while that they bee naked. The Rauē, saith Fulgentius, hath 64. soondrye chaunges of her voyce, and is verye guylefull, and will both steale and hyde. Aristotle affirmeth, that Rauens will gather together on sides, & campe & fight for victorie, and they that bee ouer come, will euer after bee obedient to the victors. The Rauē is frend to the Foxe, & enemy to the Brocke, & fighteth with him oft, in the Foxes quarell.



The field is Geules, a Griffyn Sergreant Or. L. where fore say you Sergreant G. For that hee is halfe birde, halfe beast. It is a terme appropriated to him, and to none other. The Iewishe Rabbies vpon the xiiii. of Deuteronomion do write that this is a fierse beast, & keepeth the Hyperborean

Mountaynes, where are precious stones, as the Smaragdes, & Iaspis, & will not suffer them to bee taken from thence. Isidore saith, that they beare great enmitie to man & horse, and are them selues of such a merueilous strength, that though the man bee armed, and on horsebacke, yet they take the one with the other, quite from the ground, and earie them cleane away. I thinke they are of a great hugenes, for I haue a clawe of one of there pawes, whiche shoulde shewe them to be as bigge as two Lyons.

I.iiij.

Hee

The Accedens:



He beareth Sable, a Cockatrice displayed, Argent.

This, though hee bee but at the most a foote of lēgth yet is hee kinge of all Serpentes, of whome they are moste afrayde, & flee from. For with his breth & fight hee sleath all thinges that cōe within a speares length of him. Hee infecteth the

water, that hee cometh neare. His enemye is the wesell, who when he goeth to fight with the Cockatrice, eateth the herbe, commonly called Rewe, and so in fight byring him hee dyeth, and the wesell therewith dyeth also. And though the Cockatrice bee veneme, without remedy whilest hee lyueth: yet when hee is dead and burnt to ashes, hee loseth all his malyce, & the ashes of him are good for Alkumistes, & namelye in turning aud chaunging of mettall. I haue not seene the proofe therof, and yet I haue bene one of Iebers cockes. Legh. Nowe you haue done with these, I pray you what shall I learne next? G. I will tell you of nync honorable ordinaries, especially whiche are so called in armes. L. what are they? G. They are such, as a cote of armes is both enriched and honored by. Suche also they be, as Emperours, kinges and princes, do adde to anye gentlemans cote armour, for some notable acte, by him done, or to bee done. To the which there appertaine nync especial reioysings as incident thereto.

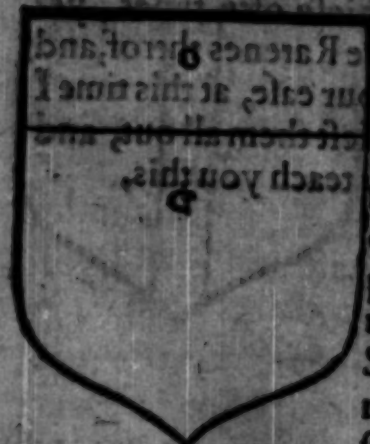
1. A gentleman to be made knight, at battaile.
2. To be endowed with liuelyhod for his man-
hod.
3. To do Chivalrye before his soueraigne.
4. To be made Embassador, for his wisedome.
5. To doe prowes of knighthod before Aliantes,
in honour of his renowne.
6. A poore Knight, to be married to the blood
Royall.
7. To haue perpetuall thanke, of his soueraigne.
8. To kepe his cote armour vnshamed in tryall.
9. To kepe all pointes of his knighthode.

The firste of the nine honorable ordinaries, espe-
cially is the crosse, of the whiche I haue spoken of
before. The content therof is, the fift part of the
felde, except it be charged, then it muste containe
the thirde parte.

The seconde.

The felde is Geules, a
Chiefe Or.

This containeth the thirde
part of the felde, and is the
seconde of the honorable
ordinaries, and before the
passion of Christe, it was
the firste. This signifieth a
Senatour, or honorable
man. And ye shall vnder-
stande, that the chiefe may
be dimynished, and then they call it by an other
name,



The Accedens.

name, but the chiefe maye not bee emeaded or halfed.



He beareth Or, a filler pur-
pure. This containeth the
fowerth parte of the chiefe
and standeth no where but
only vpon the chiefe point.

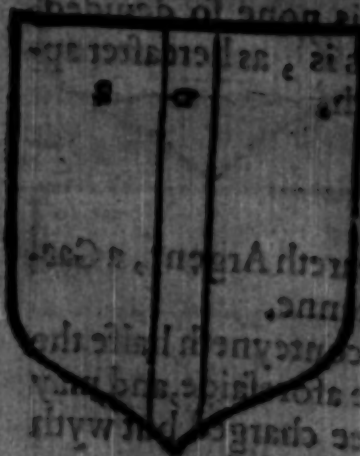


The field is Tenne, a chiefe
Shapournet, Or, and El-
mines. Though there bee
many counter coloring in
the chiefe ofte times, yet
for the Rarenes therof, and
for your ease, at this time I
haue left them all out, and
onely teach you this.

The thirde.



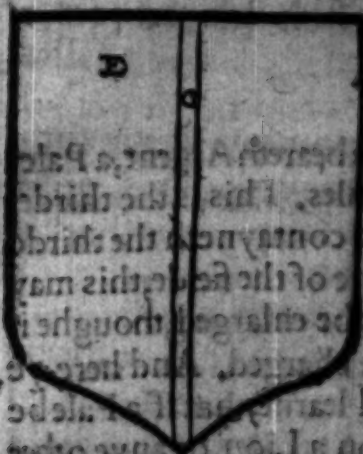
He beareth Argent, a Pale,
Gules. This is the thirde,
and containeth the thirde
parte of the fiede, this may
not be enlarged, though it
bee charged. And here ye
shal learne, that if a Pale be
vpon a Lion, or anye other
beast, then shal ye say, he is
debrused with a Pale. But
if the beast bee on the Pale,
then that beast is supported of the same Pale.



He beareth Sable, a pallet,
Gules.
This is the halfe of the pale
aforesaide, & is neuer char-
ged with any thing quicke
or deade, neyther may it be
parted.



The Accedens



The field is Ermin, an Endorce, Gules.

This in bredth is the fowerth parte of the paller, a bouc spoken, and is not vfed, but when a pale is betweene two of them,



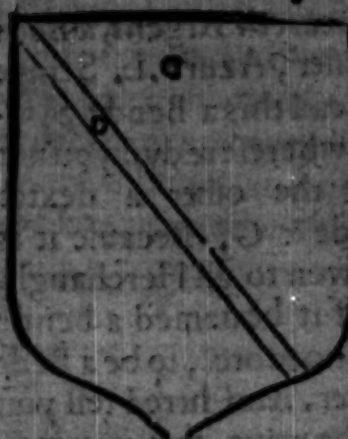
The fowerth.

The fowerth of thē is thus: He beareth Verte, a bende Argent. This containeth in bredthe the fife parte of the fiede. Of all the other, there is none so deuided, as this is, as hereafter appeareth.



He beareth Argent, a Garter tenne.

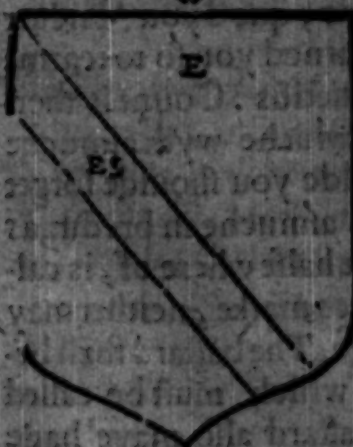
This conteyneth halfe the bende aforefaide, and may not bee charged but wyth flowers, or foiles.



The fiede Geules, a Cost, Or. This is the fowerthe parte of the Bende, & halfe the Gartiere, and is called at some time a Cotis, at som other time a Batune, as by practife ye shall the rather know when it is called the one, and when the other.



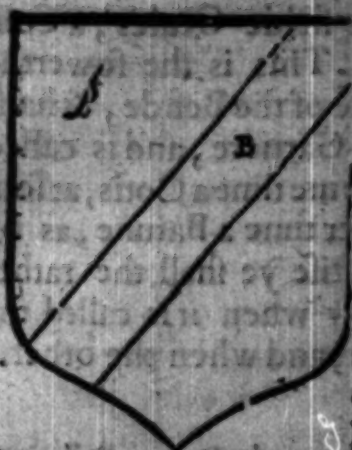
He beareth Or, a Ribande Geules. This containeth in bredth, the eight parte of the bende, and, viii. of these make a bende. This is also called a Fissure, and then it parteth the fiede into two colours, and is of it selfe mettall, and then it is a secret of secretes.



The fiede is Ermin, a ben-delett, Ermins.

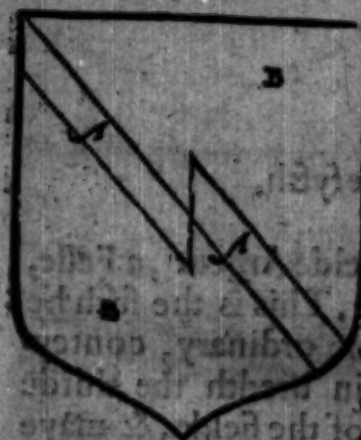
This is to be noted of painters, that this is no bende, whether it be bigg or litell nor hath any other name then this, & at the most containeth but the sixt Part of the field. In this cot refrain to put fishe.

The Accedens.



He beareth Argent, a Bēde
Sinister, Azure .L. Seinge
you call this a Bende Sini-
ster, wherefore dyd you not
call the other a dexter
bende? G. Because it is
known to all Herchaugh-
tes, if it be named a bende
and no more, to be a Bēde
dexter, And here I tell you
by the waye, that you may
haue two bendes in one fiede: that is to say, both
dexter and sinister, which to beholde, then is not
much vnlike a Saultier, if they be both of one co-
lour; but whether of theme that lieth next to the
fiede, that muste be first named. Therefore, when
you blaze a Cote, it is a Rule, that you must aduise
you well; or euer you speake. For it is a great faulte
in an Herchaught to be ouer hastye in blazone. L.
I knowe what is ment by this bende Sinister. G.
What is your opinion therof? L. Hee that beareth
it. is a bastard. G. A bastarde, quod you? I neuer
taught you that, who that learned you so to tearme
It, did geue you wrong instructiōs. Count it ther-
fore an erour of armes, the whiche wyth as much
spede as you maye, I woulde you shoulde forget.
Knowe that this containeth as much in bredth, as
the dexter bende doeth. The halfe where of, is cal-
led a Scarpe, and no bastardes marke, neither may
it be charged with any thinge. The bastard shall be-
are the fowerth parte of this, which must be called
a batune sinister. Euerye bastard also maye haue
his

his Batune, of what colour he will, but not of mettall. For mettall is for the bastardes of Princes. This likewise learne, that the bastardes sonne lawfullye begotten, shall change his fathers marke, to the right syde. And what time as it shall please the price the same may bee enlarged, or broken, as followeth.



Hee beareth Azure, a bende double daunce, Argent.

This shall neuer bee called other then a bende, after that it is thus parted, but bastards haue other markes euerye one accordinge vnto their vnlawful begetting: Whiche markes I will not disclose. For those with hundredes of others, are the

secrettes of Herehaughtes, which thinges they haue solemnly voyed, not to open, though it were to an Emperour, sauing alwaies that, that bolongeth to the seruice of him & honour of gentilitie. For if the Merchaight doo knowe an Emperour, by fortune to be (as sometimes some of his poor subjects are) yet may he not accuse the Empreffe, nor disclose the acte, for defaminge of the Gendewoman, and for forswearing of himselfe.

He

The Accedens



He beareth Or, a bende
betwene two Cotises, Sa-
ble. This doe I shewe you
because you shall knowe,
when to call this a cotise,
and when to name it a ba-
rune.

The fyfth.



The fiede Argent, a Fesse,
Azure. This is the fyfth ho-
norable ordinary, convey-
ning in bredth the thirde
parte of the fiede, & maye
not bee diminished, al-
though the frenche Here-
haughtes doe blase three
barres Gemewes for a Fesse
of. vi. peeces, as you shall
perceiue the better, in the
cot nexte to the barulet. The Fesse hath beene ta-
ken of olde, for a gyrdle of honor, which standeth
with good reason. For in the cote armour, it is in
the midst, betwene two equal partes,

The

The sixth.

He beareth Tenne, a Sco-
cheon Argent.

This is the sixthe of the
same ordinaries, and con-
taineth the fift parte of the
felde, and maye not bee di-
minished.



The seventh.

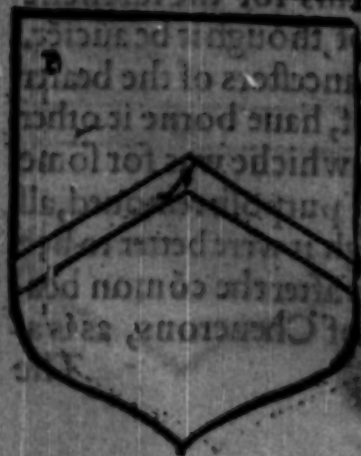
The felde is Or, a Cheuron,
Gules. This is the seventh
& containeth the fift parte
of the felde. Nicholas Vp-
ton saith, that a cheuron, is
made of carpenters, & is the
highest parte of the house.
For, saith hee, the house is
not finished, vntil the Cheu-
ron be set vpp. Carpenters
call it at this day, the barge

couples. In the olde tyme it was a certain attier, for
the heades of women pristes.



He beareth purpure, a Che-
uernell, Argent.

This containeth halfe the
Cheuron aboue saide, and
you maye haue no moe,
but three in one felde ex-
cepte particion.



The Accedens:

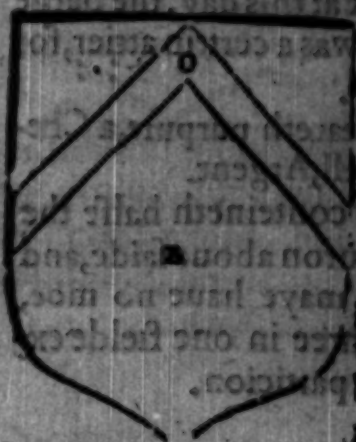


Hee beareth Vert a Couple close, Argent.

This containeth the fourth parte of the Cheueron, and is not borne but by payres, except there bee a Cheueron, betwene two of them,



The fildes Sable, two Cheuerons, Argent. These keepe their quantitie, with order of the rule aforefaide, and are verye good Armorye, because euerye of them containe a fifth parte,



Hee beareth Azure, a Cheueron on chief Or, I shewe you this for the rarenesse thereof, though it be auctier. The ancelsters of the bearer therof, haue borne it other wise, whiche was for some good purpose remoued, all though it were better to bee borne after the comon bearing of Cheuerons, as is a-

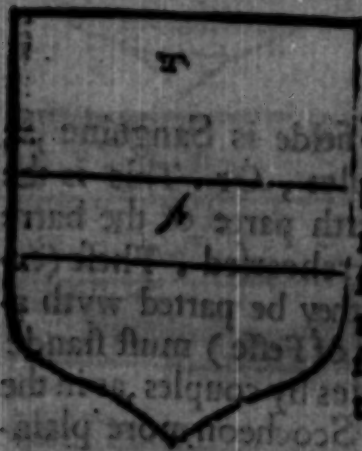
bouefaide,

The

The cyght.

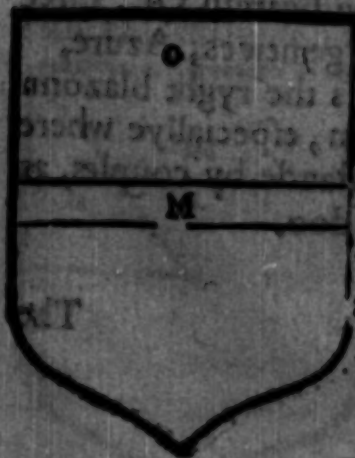
The cyght honorable ordonarye is, a Salte-rye, which must cōteine the fifth parte of the field except it bee charged with anye thinge, then shall it conteine the thirde parte of the Scocheon.

The nyth.



The fiede Tenne, a barre Argent.

This is the nyth honorable Ordinarye, and conteineth the fifth parte of the fiede, which is of more estimation, then is well considered of many, that beare the same.



Hee beareth Or, a clōssett, Sanguine.

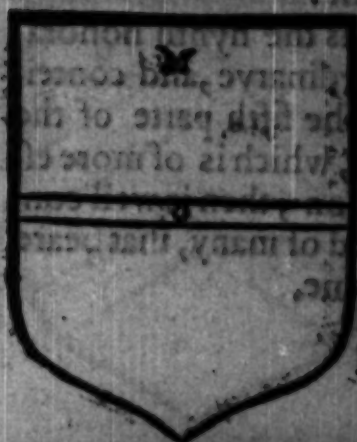
This is the halfe of the barre abouesaide. Of these, v. may bee in one fiede, and are very good Armory, as here after shalbe shewed.

The Accedens

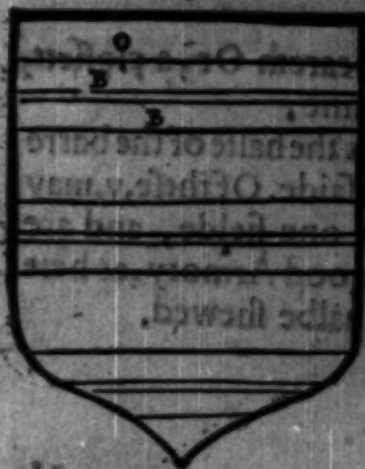


Hee beareth x, clossetts Or,
and Geules.

This is an notable mixture,
what so euer the mettall, or
colour bee of, it is very an-
cient.



The fiede is Sanguine, a
Barrulet, Or. This is the
fowerth parte of the barre
afore rehearsed. These (ex-
cept they be parted wyth a
barre of Fesse) must stande
alwaies by couples, as in the
next Scocheon more plain-
ly doth appere.

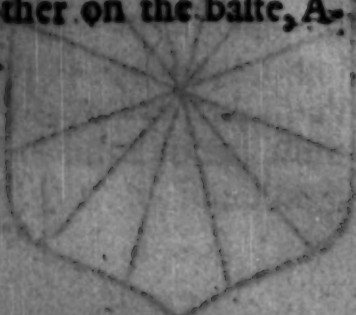


Hee beareth Or, three
barres gemewes, Azure,
This is the ryght blazonn
of them, especialye where
they stande by couples, as
these doo.

The



The fiede Or, two barres
Gemewes, one, on the chief
the other on the baste, A-
zure.



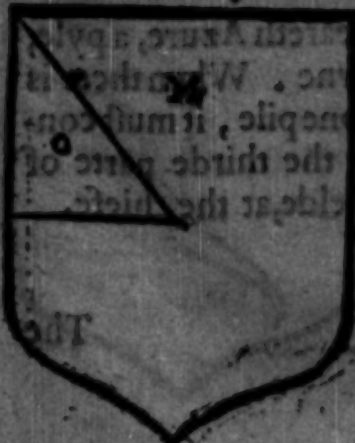
Hee beareth Azure, twoe
barres argent. This is the
cote I spoke of in the place
of a barre. By this you may
see, the cote equally deuy-
ded, into v. partes, accor-
ding to the Rule.



Ordinaries generall.

Here ensuech nyne honorable Ordinaries generall.

The first.



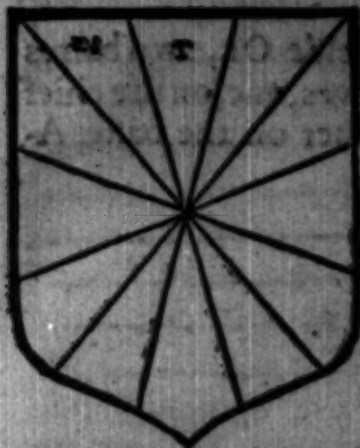
The fiede Sanguine, one
Geronne from the chiefe
dexter point, Or

K. iij.

Hee



The Accedens,



Hee beareth Geronne, of
twelue peeces, Frmines, and
Tenne,

The second,



Hee beareth Or, an vrie, Sa-
ble. If there bee twoe of
these, it is called a double
Tressure. If this one were
flowred, then shoulde it be
called a Tressure, whiche
muste containe the fift parte
of the filde,

The thirde,



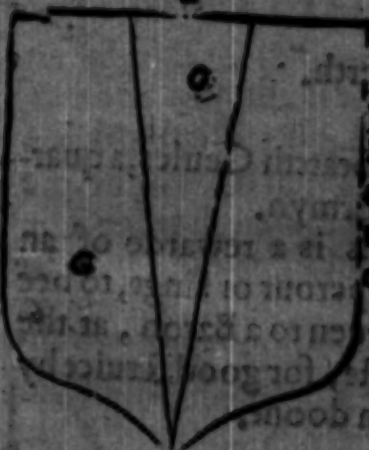
He beareth Azure, a pyle,
Ermyne. When there is
but one pyle, it must con-
taine the thirde parte of
the filde, at the chiefe.

The



The fiede Or, iii. piles in point Gules.

The pile is an auncient addition to Armorye, and is a thinge that maketh all foundations, vpon vnſure grounde, to bee verye firme.



Hee beareth Gules, one pile in point Or.

Some tyme ye ſhall haue them waues, or ended, though there bee three in one Eſcocheon.



The fiede Azure, a Pyle in Bende Or.

In ſome Eſcocheon, ye ſhall haue a pile in this place, that ſhal bee engrailed, Enuecked, or otherwiſe, Becauſe I am in Pyles, you ſhall haue a cote to learne by, the like thereof is ſeldome ſcene.

K. iiii,

Party

The Accedens



Partye per Fesse, waue
Geules, & Argent. Three
Piles on chiefe, as the first,
and of the seconde. L.
What meane you by these
woordes, as the first, and
of the seconde. G. I saye so
because I woulde breake
no rule in naminge of one
thing twise, in one cote.

The fowerth.

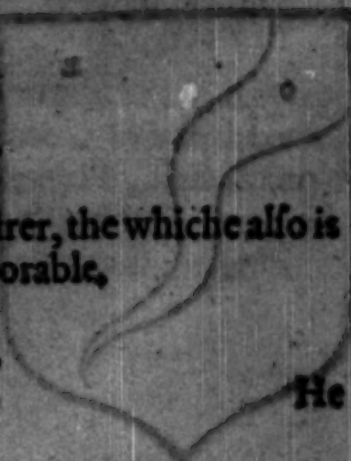


He beareth Geules, a quar-
ter Ermyn.
This is a rewarde of an
Emperour or kinge, to bee
geuen to a Baron, at the
leaste, for good seruice by
him doone.

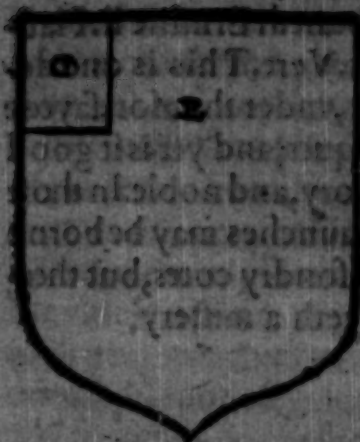
The fifth.

The fifth is a quarter sinistrer, the whiche also is
the kinges rewarde, and honorable.

The sixth.

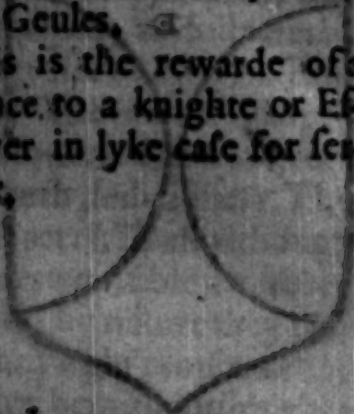


He



He beareth Ermine, a Canton Geules.

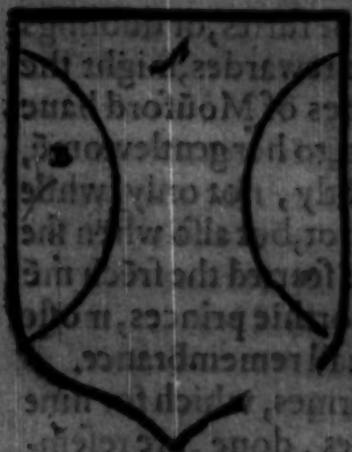
This is the rewarde of a prince to a knight or Esquier in lyke case for seruice.



The seuenth.

The seuenth, is a Canton Sinister, and in lyke case, the one of these, is as good as thother.

The eyght.



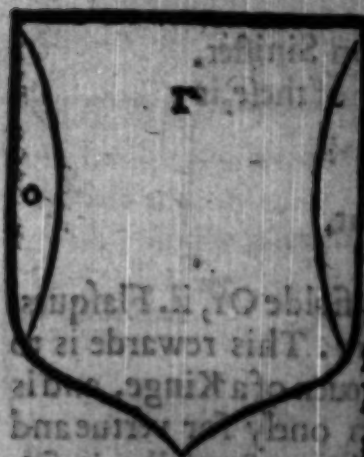
The fiede Or, ii. Flasques, Azure. This rewarde is to be geuen of a Kinge, and is geuen onely for vertue and learninge, especialye in seruice of Ambassade. For there the Gentleman maye serue his soueraigne, aswell as the knighte doth in the fiede.

Hee

The Accedens.



He beareth Ermine ii. Flaſches. Vert. This is one degree, vnder the aforeſayede Flaſques, and yet is it good armory, and noble. In thoſe ii. Flaunches may be borne two ſondry cotes, but therein lyeth a miſtery.



He beareth Tenne, two voyders, Or.

This is the rewarde of a Gentlewoman for ſervice by her done to the prince, or princes, but the voyders ſhoulde be of one of the nine fures, or dublings ſuche rewardes, might the Duches of Mouſford haue geuen, to her gentlewome,

who ſerued her moſte diligently, not only, while ſhee kept the Towne of Hanibot, but alſo when ſhe rode armed into the field, & ſcattered the frech me from the ſiege thereof. O worthis prince, moſte worthis to be had in perpetuall remembrance.

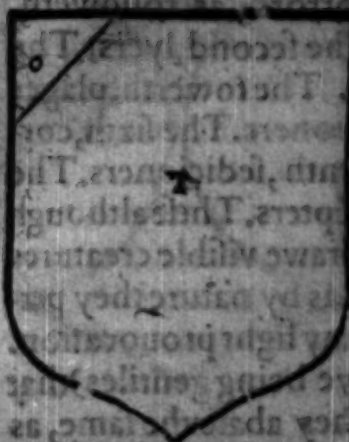
There are nine rebatinges of armes, which for nine ſondrye vngentil manlye dedes, done, are reſembled, as hereafter followeth, when Lucifer, with his adherents were expelled heauen, they were diſſeuered

seuered into nine (I can not well saye orders) but
 trulier call them horrible horrors, as followeth.
 The first false messengers. The second, lyers. The
 thirde, vesselles of iniquitie. The fowerth, plagues
 of plagers. The fift, collucioners. The sixth, cor-
 rupters of the ayer. The seventh, sedicioners. The
 eyght, accusers. The ninth, tēpters. These although
 they are inuisible, yet they drawe visibie creatures
 to them, but chiefly suche, as by nature they per-
 ceive will soonest yelde to any light prouocation.
 which if they do, (especiall ye being gentiles) that
 beare shilde of honour, they abase the same, as
 by example hereafter followeth. which although
 I sette them here vnder, as good armory, yet when
 any of these peeces be rebated, there must be some
 staynanden colour, put in the same place, and no
 mettall, neither muste it be charged with any thing:
 for so it is an addition of worshippe. These I saye,
 may be reworshipped againe, with some thing of
 mettall sette vppon them. For (as Alciatus saith)
 the father maye dishonour himselfe, but not his
 sonne. For when the father is deade, it may please
 the prince to adde againe to the sonne that,
 that was rebated from the father. But not
 so to the father during his lyfe,
 without some especiall desert
 by himselfe done, in
 recompence
 thereof.

The

The Accedens

The first

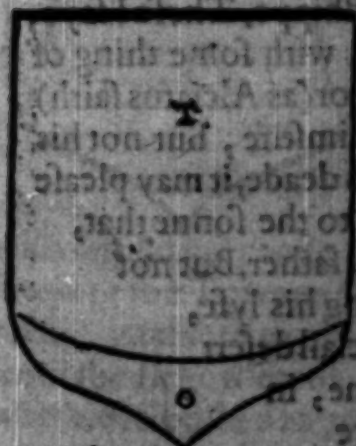


He beareth Tenne, a Point
dexter parted, Or,

This may bee, for to much
boasting of himselfe in man-
hod, and martiall actes.

Suche one, was Syr VVil-
lam Pounder, muche brag-
ging of his knighthod, who
seemed to be a Lion, by his
countenaunce, but in his
hearte, was no lesse then a
fearefull hare. If a man bee of deede doughtie, yet is
is not gentleman lyke, to boaste thereof.

The seconde.



Hee beareth a point cham-
pine, Or, in a fiede Tenne.

VVho so killeth his priso-
ner (to him hūbly yeldinge)

with his owne hande, rebat-
teth his honour. And yet in

extreme neede, it is allowed
by the lawe of Armes, yea

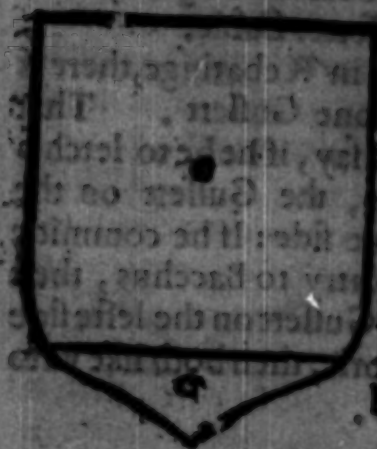
rather to kyll, then to ha-
zarde himselfe to bee killed.

Alwayes (saith syr Iohn

Froyart) by right of Armes, a man ought to greue
his enemie. But hee sayeth also, that good compa-
ny of Armes is, mercy to knightes, and souldyers.

The

The thirde,



He beareth a point plaine,
Gules, in a fiede, Or.
This is for him that telleth
lyes, to his soueraigne; for
if lighte care, encline to
light lipps, hurme ensueth.
For when misreporte, and
light of credence, meete to-
gether, warre is then easely
begonne,

The fowerth,



He beareth a point, in poit,
Or, in a fiede Sable.
This is for them that are to
slouthfull in watteres. For
Syr Iohn Froisart sayeth to
do dedes of Armes, all kni-
ghtes, and Esquyers to aua-
unce their bodies, shoulde
entend .L. Me thinke you
alter from your olde kinde
of blazon G. The blazone,
which I haue vsed to these three Cotes aforesaid,
Is onely appropriated to them, and to no mo, except
they were charged with some thing.

The

The Accedens

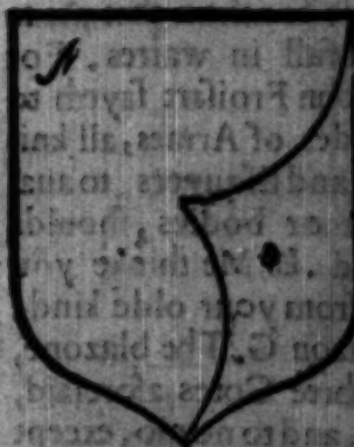
The fiftie.



He beareth Argent, twoo
Gussettes Sable.

But in Rebatinge, there is
but one Gussett. That
is to say, if he be to letche-
rous, the Gussett on the
righte side: If he committe
Idolatry to Bacchus, then
the Gussett on the lefte side
if both, then both like vnto
this.

The sixte.



He beareth Argent, a Gore
Sinister Sable.

He that is a cowarde to his
enemye, must beare this.
But if it be a dexter gore,
although of Staynande co-
lour: Yet it is a good cote,
for a gentlwoman. But if
there be both dexter, and
Sinister, that is to badd to
be borne, for although it
be charged, it dishonoreth the thinge, that is on it

The seuenth,

He



He beareth Argent, a delff,
Gules. To him that reuo-
keth his owne challenge,
as commonly we call it ea-
tinge his worde, this is gi-
uen in token thereof.

The eight.



He beareth Sable, an Esco-
cheon, reversed Ermines.
He that discourteously en-
treateth eyther maide, or
wydowe against their will,
or flieth from his soueraig-
ns banner, hee shall beare
his Armes on this wise: vn-
til such time, as he haue don
some valiaunt acte, worthie
to bee noted of the Here-
haughtes.

Vpon whose trewe reporte, it may please
the prince, to restore him to his former bearynge,
whiche admission muste be done, in no lesse priuat
place, then in the mustering of a Campe,

The

The Accedens.



Hee beareth light Blewe,
fower Mollettes Yelow
two in the Fesse parte, and
two on euery chiefe poynt.
This cote must bee blazed
at the bast parte first, which
nowe standeth highest: be-
cause the whole Scocheon
is reuerfed. Hee that bea-
reth, on this fashion, is a
Traitor: So was hee that

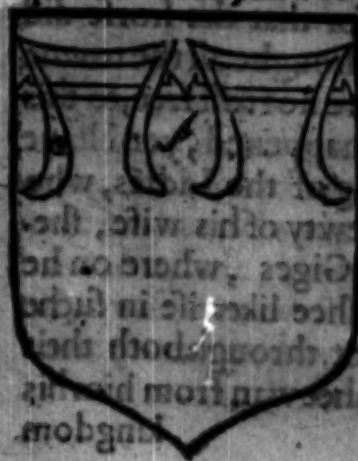
ought these Armes, whiche was by name, Syr Ar-
mery of Pauie, a Lumbard borne, and an vnwor-
thie captayne of Gallais, and traitour to king Ed-
warde the thirde, in selling the same to Sir Geffrey
Charneye, for xx. thousande crownes, who had
deliuered the towne, if priuie intelligence had not
come to the king then flowre of all Chivalrie, who,
with his Sonne the Prince of knightes, came to
Callis vnscot for, on the frenche mens parte, to the
receite of the aboue named money. VWhere the
kinge & the prince both, did so muche honour the
banner of Sir Gaultier of Manny, that the like
thereof hath not byn hitherto seene, synce the time
that the Emperour Maximillian serued for wages,
vnder the banner of that most victorious Prince
kyng Henry the eight, as his Soldier, wearing vp-
on his liuery, a crosse of Saint George, with a Rose
embrodered in the middest thereof, attendinge vp-
on the kinge at the Siedge of Tirwyne & Tornaye.
There was muche honour in this knyghte Syr
Gaultier of Manny, For besids diuerse deeds that he
did,

did, I note one especiall, that he gaue vnto an old man a hundred crowns, to shewe him where his fathers Tombe was: nothinge accompting his trauaile, in visiting the same.



This is a rebatement, and yet none of the nyne, nor, to any of these effectes, but is rebated onely for doubt of challenge, and I sett it here for none other purpose, but only for your learning of blazonne. Although it being whole, it was the Cote of the selfe same Sir Geoffrey Charney which in this sort muste be blazed. The fiede is Gules, three Escochcons Argēt, one rebated on the sinister chiefe point.

Though one be rebated, as appeared on this Escoccheon before blazed, yet on the next Escoccheon you must not take it to be the like case, For it is a partite cote, and very good Armory,



He beareth Argēt, on chief ii. water bowgetts Gules. This cote had neuer more then thele. For one some Escoccheons you shall haue but one lyke signe, in the point of the same, sometime also there is reproch, in adidion of signes. L. Is there much dishonour in rebating

The Accedens

of Escoccheons, as you haue spoken of, in the nine last G. I say it is as much shame, to the bearer thereof, as it is to a woman that goeth naked. L. A woman may goe naked, for a good purpose, without shame, which by example, I will plainelye proue vnto you. Godwina, the wife of Leofricus, Duke of Marche, requesting of her lorde, freedome for the towne of Couentre, the franchisement was granted to her vpon condicion, that she shoulde ride naked through the same citie. who for the loue that she bare to the inhabitants thereof, and she woulde for euer be remembered to be their patronesse, minded to do the same. So that she might chooshe her time, whiche was determined to bee in the forenone. Whereuppon all housholders, wyth their families, were commanded to shut their dores, & kepe their windowes close, whilest the Duchesse was doing this good dedde, her horse neighed by chaunce, whereat on soder then the rest, or other wise, perchance desirous to see the strangenes of the case, let down a window, and looked out. In remembraunce whereof, whether it were for the lubbers sake that looked out, or for that the horse did neigh, as the cause thereof: thoughte all the towne were franchised, yet horses are not toll free, to this day. G. Though that so well happened, yet I haue read of one Candaulus a king of the Lidiás, who for the pride he had in the bewty of his wife, shewed her naked to his fellowe Giges, where on he was so much enamored, and shee likewise in suche sorte displeased therewith, that through both their consents in shorte time after, hee wan from him his kingdom.

kingdom, his wife, & life, & altogether. But to proceede of armory, which is our special talke: I meane to shewe you a further lesson, and that by the number of nyne, as here after followeth. There ar nine sundry furre, which in scotheons are called by ix proper names, and in mantels, they are called doublinges. The first.



This is the first and the chiefest of the rest, and is called Ermyne, for thus shall you say. He beareth Ermine, and not Argent, powdered with Sable. It is the skinne of a little beast, lesser then a Squi-
rell, his being is in the woods of the lid of Armory, where of hee taketh his name. It

hath a taile of a thombe length & is browne. Till of late, the whole skinne with the taile, was sett in furre, as I haue seene a matell Imperial, that was Sigismodes with the like furre and the tailles pendant to euery skinne. But synce his tyme, there hath bene a better order taken, that is, an Emperour, a kinge, and a prince, maye haue these powders in there aparch, as thicke set to gether as they will. A Duke may haue but his mantelles cape, with fower ranges of them. A Marques may haue his mantels cape, but with three ranges, & a halfe. An Earle, his mantels cape, with three ranges, otherwise termed Rankes. In some cote they are tolde, but then they are not to the nōber of tenne.

The Accedens



Argent.

The seconde,
The seconde is called Ar-
gēt, and is vsed for a doub-
linge, & taken for the Lic-
tuits skinne. But in blazon
it is termed by the name
of Argent, for the honour
there of, Christine saith, ye
shall not offende to call a
doublinge white.



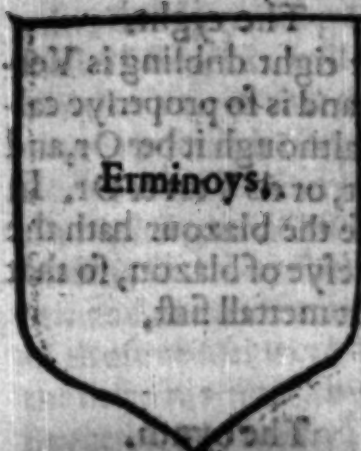
The thirde,
The thyrd doublinge, is
called Ermines.
You shall not saye Sable
poudered with Argent, be-
cause Ermynes is his pro-
per name.



Erminites.

The fowerth,
The fowerth doublinge, is
properly called Erminites.
This differeth frō Ermine,
for on euerye syde of the
pouder, there is one hear
of Geules.

The



Erminois.

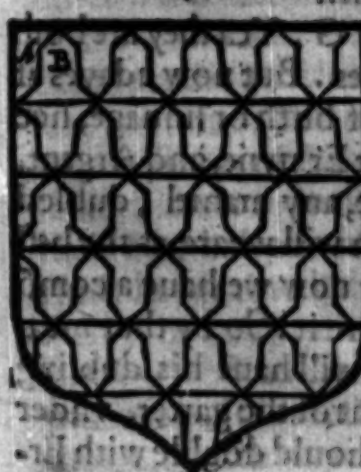
The fifth.

The v. doubling is Or, powdered with Sable, & must be called properly Erminois. Though this be rich in armes: yet in doublinge it is not so riche, but as it followeth in nūber, so differeth it in degree.



The sixth

The sixth doubling, is called Pean, which is the fiele Sable, & the powdres Or. After this furre, as many as are put of these orders aforesaid, shal be named of the colour and mettall they are of, and haue bene commonlye called Gryttee of Herchaughtes.



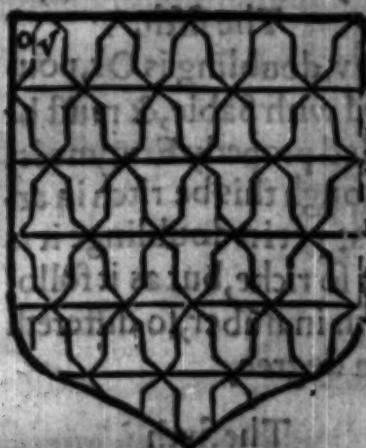
The seventh.

The seventh doubling is properly called Verrey and is on this fashion, Argent, & Azure, or els Azure and Argent. But where the matter is doubtfull, the mettall hath the preheminence.

Lijj.

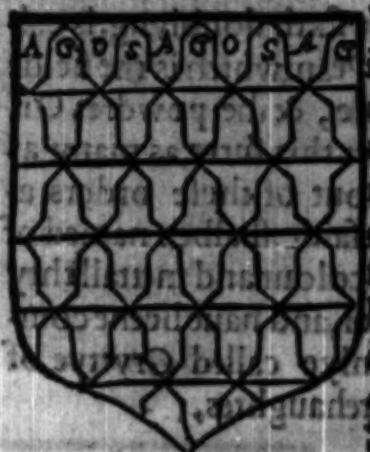
The

The Accedens.



The eyght,

The eight dubling is Ver-ry, and is so properlye cal-
led, although it bee Or, and
Vert, or els Vert & Or. In
these the blazour hath the
curtelsye of blazon, so that
he set mettall first,



The nynth,

The nynth and laste of all,
is called vaine, whiche is of
all colours, excepte these
twoe beefore reherfed. It
maye bee also, of three sun-
dry colours, whiche when
soeuer it hapeneth, the co-
lours must be tolde, as this
is blazed. He beareth vaine
of Argent, Gules, Or, and
Sable..

L. Are all these good furies : G. Yea they are both
auncient cotes & good furies. But now adayes if
he be a meane man, either of birth or linnage, hee
will beare none of these, but Er myne, and Argent,
& very seldome you shall see, any mantel, dubbed
with Ermins. For every man will weare, as the best
doth, without all order. For now we haue a comon
sayinge, winn golde and weare it. So by that mea-
nes a gentleman by patent, will haue his dubling
as rich as a baron or a knight of the garter. vnder
which two degrees, none should double with Er-
myne

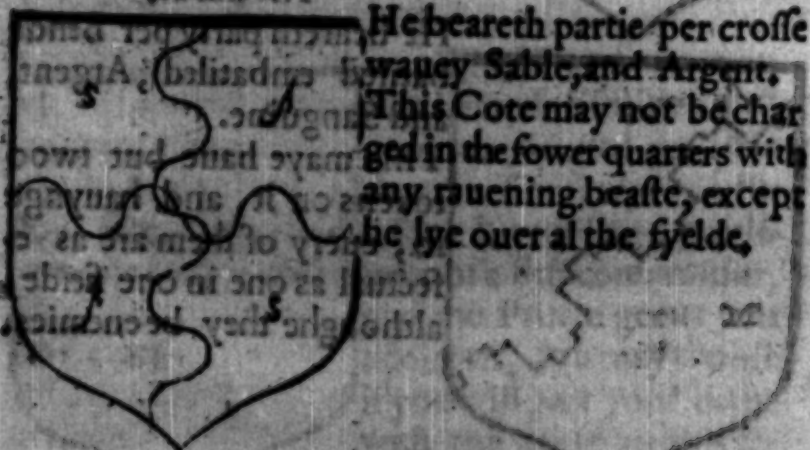
min. But there is a good hope, that the Earle mar-
shall of Englad, will see to the amēdmēt thereof, as
of other things that are out of order, Wherof moor-
ning at burials is not one of the least, at this day.
For you shal haue an artificer, such one as is no gen-
tilmā, shal giue to his burial, viii. black gownes with
hudes, & al they shalbe moorners. And an Earle by
law and order of armes, may haue no moe. Many
of those abuses were wel reformed in king Edward
the firste his time, by Earle Thomas of Lancaster,
Leycester, & Darby, & Cōstable of England. This
noble man ordained by speciall reformaciō, that no
man should were a hude on his shoulder, in the time
of moorning, except he were a gentlemā, but onely
a Tippet of three nayles bredth. Also that no per-
son, Curat, Churchwardens or others, should pul-
down any acheuement, Coate of Armes, or Piniō,
or erase any Tūbe out of Churches or church yar-
des. And that no goldsmith, coppersmith, glasier
painter, nor Marbler, should haue to do with Armes
without the conceit of the king of Armes of that prou-
ince. And that they shoulde not set any Marchants
marke, within any Escutcheō, and that this shoulde be
the more diligētli looked to, he ordeined, that al the
kings of armes, shoulde kepe their Chapters once
every quarter of the yere at the least. And that thei
shoulde make their visiſnacions in their prouinces, or
their Marshalls for the, every seuēth yere. To con-
clude he ordeined, that the Herchaughts, at the en-
tiēmēt of every gentlemā (where thei were called to
that seruice) shold take the pedegre, with diligēt ex-
aminaciō of olde folkes then liuing, & to record the
same. L, if herchaughtes had, & haue dō so, thei would

The Accedens

not the be so farre to seeke as some of theme are
when a gentleman of auncient blood cometh to
see his pedegree, or what his auncestors did beare
G. There is many causes there of, whereof one is
that they haue no one seuerall house, where they
might plant there offices, and in that place to make
their libraries for their prouinces. For as they are
now here, nowe there, so when they dye, theyre
wiues (which is contrarie to their profession, for
they are as aunciently wiued as the six clarkes, but
not so lawfull) then selled, for a little money, their
bookes of visitacions which coste them muchetra-
uaile. Neither are they called to the battiall of dy-
uerse gentlemen of auncient houses, and especial-
ly of suche as dwell farre of in the cōstrey, but the
worste of all hath been riot and rebellion, as in for-
mer yeres begun in King Richard the secōda daies
Iacke Strawe Williawe, and their companions.
In the tyme of kinge Henry the sixte, Iacke Cade,
in the reigne of king Edward the sowerth, the ba-
starde of Fawconbridge, and Geoffrey Gate, in
king Henry the seventh his daies, Parkin warbeck
and the black Smith. All which with their accom-
plices haue defaced lawe, and Armes. L. amongst
all this rascall rowte, that you haue spoken of, we
thinke you should leaue out Geoffrey Gate, because
I reade of nothinge that hee did, but spoiled beere
houses at saint Katherine, and that was his wife,
which was, either for brewing so muche, to their
custōmers beyond the Sea; or for putting to much
water, in that they serued on this side the Sea; or
els for both, which is as well vsed as it was before
blow iud, of obersal, & bar arguethrell, I am Q.

G. Although he himselfe did no harme to bookes,
yet when a number of lighte heades are vp, some
doeth one mischiefe, and some an other. For they
are not all of one disposicion, V Whereof I meue, con-
strained by grieve, to heare that suche antiquities,
should be defaced, Now I will shew you of nine sun-
dry mesles, whiche are so called, because they enter
meddell the one within the other, contrarye to the
plaine particion.

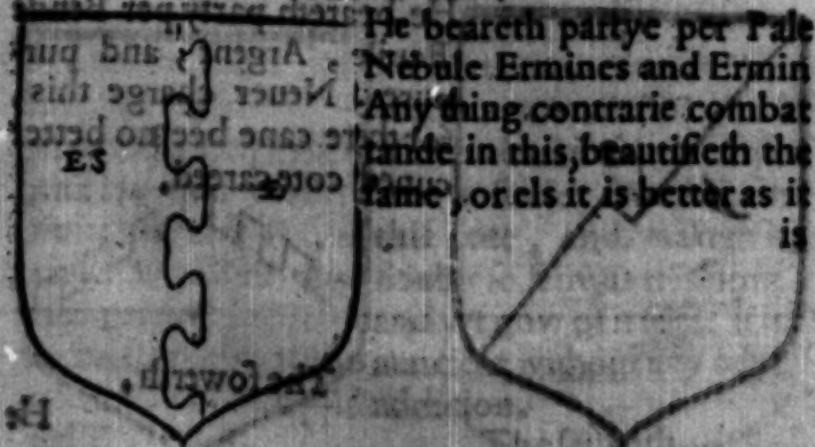
The firste.



He beareth partie per crosse
wayey Sable, and Argent.

This Cote may not be char-
ged in the fower quarters with
any rauening beaste, except
he lye ouer al the fyeelde,

The seconde.



He beareth partye per Pale
Nebule Ermines and Ermin
Any thing contrarie combat
tande in this, beautifieth the
same, or els it is better as it
is

He

The Accedens.



He beareth party per Pale
Beuile, Or, and purple.

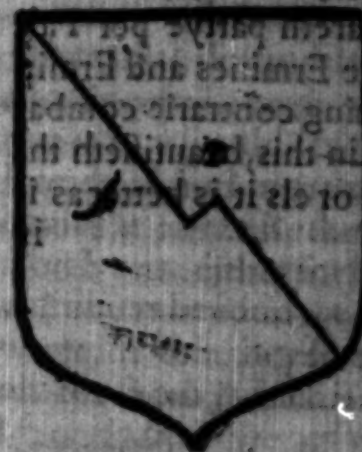
This may not be occupied
with any thinge, excepte it
be counter Semis.



The thirde.

He beareth party per Bende
batiled embatiled, Argent,
and Sanguine.

This maye haue but twoo
tokens on it, and haunye
so, euery of them are as e-
fectual as one in one fiede,
althoughe they be enemies.



He beareth party per Bende
Beuile, Argent, and pur-
pure. Neuer charge this,
for there cane bee no better
cuned corecarced.

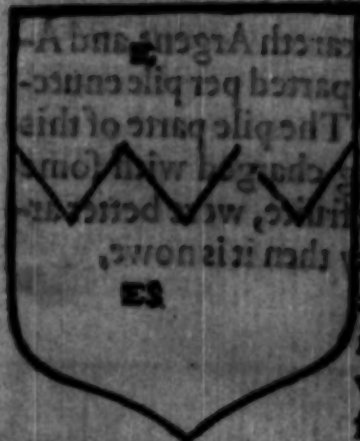
The fowerth.

He



He beareth partie par bēde
sinister Champain, Argent,
and Geules. Any thinge
set in Triagle on this cote,
honoureth the same, to a
greate increase of commen-
dacion.

The fifth.



He beareth Ermine, and
Ermines. parted per Fesse
dented. This is called Len-
tally. If you bee a gentle-
man of a first cote armour,
and the Prince geue you
addicion, you may choose
if you will part your owne
with the other on this fa-
shion.

The sixth.



He beareth partie per Che-
ucon, embatiled, Or. and
Vert. A triangle of anye
bird or foule, setteth forth
this cote, and maketh it
double so faire, as it is now,
and yet now of it selfe, it is
auncient without any other
addicion.

The seventh.

The Accedens



He beareth Or, & Tenne,
parted per Saltier vndade,
VVhich is asmuche to saye
as watted with a floode, &
is good armorye, but bet-
ter if it were charged with
flowers.

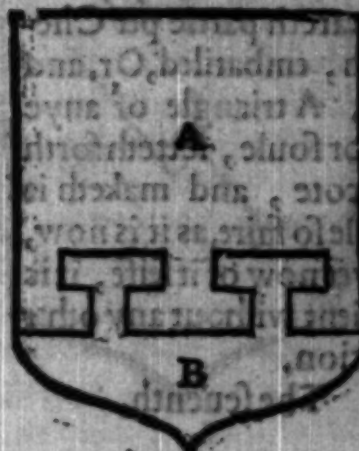


The eyght.



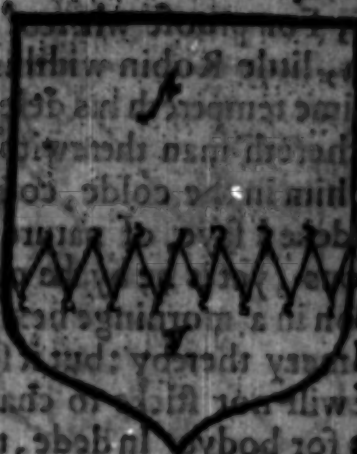
He beareth Argent, and A-
zure parted per pile enuec-
ked, The pile parte of this
being charged with some
egar fruite, were better ar-
mory then it is nowe,

The ninth.



He beareth partie per Bais-
barre Miere Argent, and
Azure. If this particion
were per Fesse, it were
honourable, where it is
nowe of lower degree then
worshippe.

This.



This Cote I sende oute to
you for your learning I
founde it in the Cathedral
churche of Macklin, called
Rumbolts chutch, & tooke
the tricke of the same. It is
blazed, & soe sheweth
He beareth partie per bast
barre crased, Argent, and
Vert, It is good and lawfull

and worthy. I have also
Nine worthy particions.

And if you will geue heede unto me, I will tell
you of nine most worthy particions. And they are
suche, as (though they occupy in one felde more
then one thinge) yet every one of them is, in as
great effect as though it were onely one thing, by
the onelye soueraigntie of these same particions
as followeth.

The firste



The felde Argent, a crosse
Sanguine, betwene fower
Saffron flowers proper.

This flower is pleasaunte,
and much comfortable to
the beholder there of, when
of Salomō saith, the frutes
that sproute in thee, are
like a Paradise of diuers
flowers, with saffron. Sa-
ffron saith Theophrastus, com-
forteth the braine, maketh the harte glad and stir-
reth

ereth to the works of venus, For prooffe whereof,
 beholde that good musician, little Robin with his
 sad brest, who in so good time tempereth his dele-
 ctable notes, that then he chereth man therewith,
 when all other birdes leaue him in the colde, con-
 fortesse. This pretty Ruddocke I saye, of nature,
 though he be not Venerious, yet is he by the ca-
 ring of one chieue of Saffron in a morninge nexte
 his harte, not onely made mery thereby: but it so
 boldeth his sprites, that he will not sticke to chal-
 ledge all creatures, bodye for bodye. In dede, to
 saye the truth, for the quantitie of the litle foule
 there is not his like in the large space of earth, or
 in the wyde cirouite of ayer, the Bee onely except.

The seconde



He beareth Vert, a pale be-
 twene two Tygers, Or.

This beaste, as he is moſte
 ſwifteſt, ſo is he the moſte
 cruelleſt, & purſueth his
 praye wyth ſo greate yre,
 that if he take it not, he di-
 eth of very ſettinge anger.

The Tyger (ſaith Ibe) pe-
 riſheth for lacke of his pray.

He is frende to no beaſte. His

enemye is the hunter, who when he taketh away
 the Tygers whelps, caſteth in the purſuite of the
 Tyger, ſayre locking myrrours, whereupon, whi-
 leſt he gaſeth, the hunter that dare not tary the Ti-
 gers comming, eſcapeth with fleeing.

The



The thirde. The fiede Purpure, a bēde
Argent, betwene ii. Camells
proper colour.

This is a beaste of most ho-
norable charge. It appea-
red in the Bible; that who
had store of Camells, was
counted a king, or a prince
of mighty substance. His
trauayle, is twise so farre in
one daye, as the horses in

two dayes: whom he hateth. The Sarazins ho-
nour the Camell, aboue all other, and keepe one
feast daye, euery yere, because their precious Alka-
ran, was founde aboute a Camels necke.



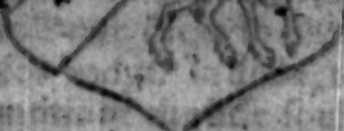
The fiede Tēp, a Fesse be-
twene ii. Oliphāts, Argent
Isidore writeth, that this
beast is not only very strong
for batayle, but also perse-
ueraunt & polittique, and
hath a discretion, passinge
al other beastes. vpon these
the Medes, and Persians
sought, in rowers of tree
strögly furnished. The like

also, appeareth in the Bible, by the myghty hostes
of kyng Antiochus, both of charets and Oliphāts
where in is shewed, that euery Oliphant was coue-
red with a tower of wood, whereupon were xxxii.

valiaunt

valiaunte with weapons to fighte. This beast, as
 Plinie writeth, is of much vertue, and very serui-
 ceable with loue, towards man. For when tra-
 uaylers are out of their waye, the Oliphant will do
 all that he can, by familiar tokens to bring them in
 againe. The drago is his enemye, who seeketh his
 bloud, for the temperat coldnes thereof, to assuage
 his extreme heate. The Oliphante abhorreth
 muche, the grunting of Swyne.

to his instance
 is to be in
 the house of
 the king



The fifth, which is a Camel, is a beast of
 the desert, and is called by the name of the
 dromedary.



The fiefde Argent, a che-
 ueron betwene three rockes
 Ermines, This is a plaier in
 the game of the chestes, &
 is called by that name. For
 as at casteles haue fower spe-
 ciall towers to garde them
 fro their enemies. So hath
 that square cheste borde,
 fower of these that standeth
 to garde the Kinges and
 Quenes, with all the people thereon. This pastime
 did that valiaunt prince King William the Con-
 querour so muche ple, that some time he lost whole
 lordshippes therent. As in Lindolnshire, and els-
 where I thinke the auncient Euidences thereof can
 declare.

The
 The

The sixth.



bee beareth Azure, a Fillet
Or, betweene three Bees.
proper. Of this little one
Isidore maketh accompt,
as amongest birdes. Where
of Plinie saith, that a man
may note a good gouerne-
ment of a publike welth,
wisely maintayned in per-
fite order vnder one prince
by sundry officers, euen in

the little Bee: for they haue amonge them, one to
rule, which excelleth all other in greatnes, who al-
though hee lack a sting, that should shew forth his
might, yet his good knowledge, well declareth his
wise gouernement, in leading the rest. For if the
day following bee faire and drye, and without all
perell of yehement blastes of winde: In the mor-
ning early, he causeth his trumpet to sounde, wher-
with all the residue prepare them selues to labour,
and flie abroad, gathering nothing but that, that
shal bee sweete & profitable. The Captaine himselfe
laboreth not for his own sustenance, but all the o-
ther for him. If any Drane enter into his prouince,
and consume the hony in hope to liue of his sub-
iectes labours; forthwith, he gathereth knights of
his owne order, and expelleth him. And when his
people into a larger multitude do encrease: then
there is created amongest them a prince, with whome
they all Issue, to seeke other habitacions, whiche in
the ende, they finde in some olde hollowe tree: ex-

cept the good wife Gribes (who hath prepared a
pallace for him, and his people, with Muscicall In-
strumentes) requireth his grace to tarrye with her
that winter. The Bee is not onely all good of hym
selfe, but signifieth all goodnesse. As plato being a
child, sleaping in a Cradell, Bees sate on his lippes,
wheruppon it was diuined, that he shoulde shine,
in sweetnes of eloquence, and abounde in all di-
uine doctrine,

The seventh,



Hee beareth Or, a Saltier
Sable, betwene fower Rai-
nardes passant proper.

This beaste hath a preig-
nant witte, and is subtile
withall. He kepeth al yong
broode of houshoude (as
chikens, goslinges, & duck-
linges) from the Kite.

Though this beaste loue
well to fare, and lye softe,
yet he is contented, to take for his owne the denne
of the Brocke, who neuer made the same for him,
gettinge the same by vncleanlye policie. I coulde
speake good thinges of this wilye beaste, but I re-
ferre those to the olde women of the countrey,
who more delighte in his case, then in the beast him-
selfe.

The eight,

The



The fiede Argent, Gerons
Geules, beetweene three
Camelions, Vert.

This is a little beaste, and
of marueylous hewe, for
as the Ayer chaungeth, so
doth hee, into the same co-
lour. This of all other, is
the fearefullest, and yet hee
will not starte. Plinie writ-
teth, that hee is the enemy
to the goshaunce: his lyuing is onely of the Ayer,
and neuer eateth anye thinge, whiche I haue seene
halfe a yeare proued.



The ninth.

Hee beareth Ermine, a Pile
in point Geules, beetweene
two figslipes proper. This
tree excelleth all other in
fruitfulness, for it beareth
twise a yeare. So oft this is
spoken of in Scripture, and
of al good authours so wel
commended, that of all o-
ther, I least nede to say any
thinge thereof, sauing that

the Armory is right good and perfit.

The honorable Ordinaries charged.

Now that you knowe these ix, sondry particions
I will shewe you of nyne honorable Ordinaryes.

M.ij.

charged

The Accedens

charged, I meane not onely with these that follow here, but with all maner of thinges quick or dead. For these that I set forth, are but exampels to shewe the rest.



Hee beareth Argent on a crosse verte, v. doves of the firste. Of the naturall properties of the dove, Isidore writeth, that the dove is messenger of peace, which he brought betwene God and man; into the Arke of Noah, as plainly appeareth in Genesis. Christe likewise had his Apostles (when he

sent them out to preach) to be innocent as doves. Ambrosius saith, the dove is mylde and meeke, cleane of kynde, plenteous of increase, freinde of company, and forgetfull of wronges. For as he saith, when their yong bee taken from them, they moorne not, for the hope they haue to get moe. Aristotle affirmeth, that the dove is fearfull, and nicelye curious, for while shee taketh greate aduise ment of flight, in the meane tyme, the arrowe arresteth her, for her to longe deliberacion. Ambrose saith that in Egypt, they are taught to beare letters out of one province, into another. Mawhomet taught one to stand on his shoulder, and eat meat out of his eare; thereby to deceaue the seelye people that counted hym a God. The fower Euangelistes dooe write, that when Ihesus was Baptized, and did praye, the Heauens were opened and the

the sprite of God, the holy ghoſte, deſcended and came downe, lyke vnto a doue, For the doue, ſaith Iſidore, is all meeke and forgueith all wronges,

The ſecond charge.



The ſhield is Ermine, on a Chiefe Azure, a Cherub Or. Iſidore writeth that the Cherubyns are the hygh-eſt companie of Angelles, except Seraphins, and that they are verye nere to God and haue more parte of the beholdinge of the glorye of God, then anye vnder thē.

Of whome is much mencion made in the Scriptures. Vpton ſayth, that if a gentleman marrye a gentlewoman heyre, he maye beare her cote, vpon the chiefe of his, VVhiche ſaying I referre to the iudgement of good Herehaughtes, makynge an ende of thys Cherub wyth the ſayinge of ſainct Auguſtine, which is, Vnto thee O Lorde, Cherubin and Seraphin doe ſinge with vnceſſable voyces.

The third charge.

M.iii.

Hec



He beareth Purpure, on a pale Sable, .iii. emperiall Crownes, Or. Here it may stand in your choise, saith Ciriafis, whether you will call them Or, or not. For (as hee saith) there is no emperiall crowne, but of golde. But as for other crownes, there are of all other mettalles, their colour therefore must be named,



The fowerth,

The fiele is Argent on a Bende Sable, .iii. Lyons heddes erased of the firste crowned Or.

Thys was the cote of an auncient Gentleman of blood, linage and core armour, & also of eondicions a notable householdkeeper & good alwaies els, whose name was maister Roberte

Wroth, of Durans in Enfielde. I am compelled to speake good of him, not onelye for the learning I receaued at his coste, but for the loue hee beare to mee alwaies, whilest he liued.

The

The fyfth.



Hee beareth Tonne, on a Fesse Or, ii. Swallowes volant Sable.

The Swallow is the happy Callygate knight, for hee bringeth to Englande good newes that spring tyme is at hande. Howe well hee loueth the swete Ayre, it is well approued by hys feedinge, who neuer eateth his meate, but in the Ayre, and that is also whye, as of gnattes and flies, whereof hee feedeth flying, and neuer eateth standinge or sittinge. Thys Byrde loueth mannes companye so muche, as hee breedinge, where hee payeth no rent, so dooth hee geue vnto his landlorde, suche a singuler gifte that where soeuer hee breedeth, the good manne of the house, is not there made coockolde, what daye so euer hee be maried on. Heere also you shall haue a rule, that all byrdes that be not of raueninge kinde, when they ate, it must bee tearmed feedinge, and tell whereon.

The sixth.

M.iii.

The



The fælde is Geules on a Cheueron Ermine, two porcupines Combatand, Sanguine. These are dyuers of shape, for the head is lyke vnto the head of a hare, eares lyke man, chrisled lyke a Pecoock, the bodye like a hogge, the fore feete like a Badger, the hinder feete like a beare. This beast abydeth nere the sea syde, and yet lyueth by fruit onely, and fildom drinketh. VWhen hee is hunted, he will shute his quilles from him, whiche quilles if they strike in to the sinewes, they poyson, which is holpen by the blood, or fatnesse of the same beast.

The seuenth.



He beareth Or, in a Saltier Sanguine, v. Pomegranads proper. This of all other fruites, is most meruelous to beholde, not onelye for the outwarde shape thereof, but also for the pleasaunt fruit contained within the same, most comfortable to the pithe of manne. The figure wher of so well deligh

ted God the father, that it was not onely commaūded to be cast in brasse, as appeareth in the Byble but embrodered also, as a bewtifying of the Temple workes, and others,

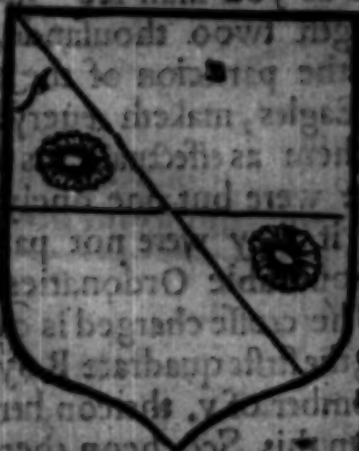
The

The eyght.



He beareth Blewe, on a scocheon Argent, a crabbe Tenne. Though this fishe by nature, groweth in short time from litell to much yet where all other go forward, this goeth sidelong, or backward, The crabbe getteth his lining by pollicy. For whilest the oyster gapeth for the aeyre, the Crabbe stelingly taketh a stone, & putteth between the two shelles, where by he feedeth thereon safely, without danger to himselfe.

The ninth.



He beareth Azure .iii. Girons Argent, charged with Marigoldes proper. This flower, for the beautie thereof, is called the sunnes Spouse, not onely because it is of the same colour, as evidently appeareth to each man, but when the Sunne riseth, it discovereth, opposite to the Sunne, & so continueth, as it were beholding the same. For when the Sunne is in the middle of heaven, there is the same flower full spread abroad. And as the sunne goeth down, so closeth the same flower & continueth so all the night. I could write much of this, but I list not authorise any thing vpon the supersti-

persticious opinions of fryers those toyes, whiche they woulde seme gorgeously, to set out vnder the name of natural Magike, I yelde them wholly vp to their protectiō, as worthy patrones of such leude vanities, and geue vnto them iiii. B. iiii. F. & iiii. L. But that you might by profe see, that before you haue learned, I here haue set out to you a Cote wyth the doublinge heretofore reherfed, and it is thus blazed.

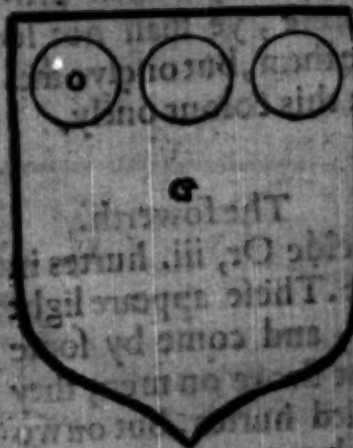
Lord padgett



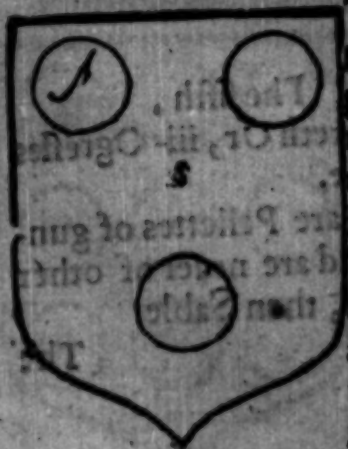
He beareth Sable a crosse engrayled betwene fower Eagles displayed, Argent, charged with v. Lions of the firste. This is as fayer a Cote as you shall see amongest twoo thousande. For the particion of these iiii. Eagles, maketh euerye of them as effectuell, as if there were but one onely. For if they were not parted, with one of theix honorable Ordonaries, then were they Eagletts. The crosse charged is called of olde Herehaughtes, the firste quadrate Royall because there is the number of v. thereon, here is to be vnderstande, that in this Scocheon there is ii. perfect cotes, which maye be to you, an especiall good lesson of Armes, L. whether are Rundels of al such coloures, as ye haue spoken of here before? or shal they be named Rundells of those coloures? G. They shal not be so named. For euery of them, as they differ in colour, so haue they soundry

sondry names, as by example I will shewe you, followinge therein the number of nine, as in others here before I haue taught you. Therefore for your learninge, the Cotes shalbe seuerally numbered, not meaning herein curiously to obserue one maner, of nūber in them all, nor yet to place them al after one fashion.

The firste.



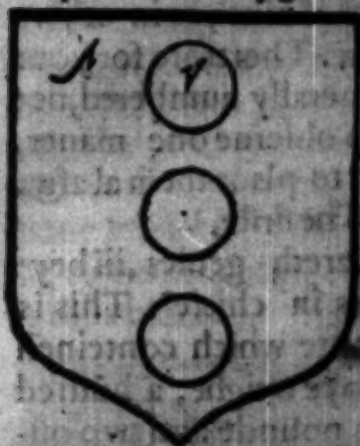
He beareth geules, .iii. bey-
sautes in chiefe. This is
a tallante which conteineh
of Troye weight, a hūdrēd
fower pounce and two oū-
ces, and is a lumpe of gold,
the valewe wereof is, 3750.
pounds esterling. Of these
beisautes you shall rede
diuerslye in Scripture, as
when Salomon had geuen
vnto Hiram, .xx. Cities, he againe, of good harte,
gaue Salomon, .i. 20. beisautes of golde, whereof
these tooke their firste name.



The fielde Sable, .iii. plates in
triangle, It were blazonne
goodenoughe, if ye said no
more but .iii. plats, for when
the nōber three is reherfed
in Armes, it is for a general
Rule, on this fashon. These
are called plats, because thei
are siluer, & haue no simili-
tude on them, but plaine
rounde, as though they were
shaped

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shaped to the coygne.



The thirde,
He beareth Argent .iii. pomeis in pale.
VWhich is as much to be vnderstande as .iii. greene Appels. yet, if ye see anye grene appeles, in their proper forme, ye shall not so tearme them, but onelye thes and in this colour onely.



The fowerth.
The fielde Or, .iii. hurtes in Bende. These appeare light blewe, and come by some violent stroke on men, they are called hurtes, but on women, they are comonly called Tongue Molles.

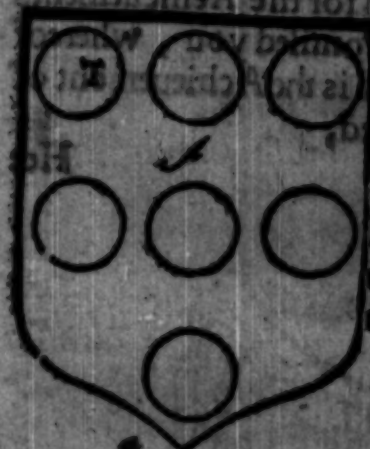


The fifth.
He beareth Or, .iii. Ogrefles in Fesse.
These are Pellettes of gunnes, and are neuer of other colour, then Sable.

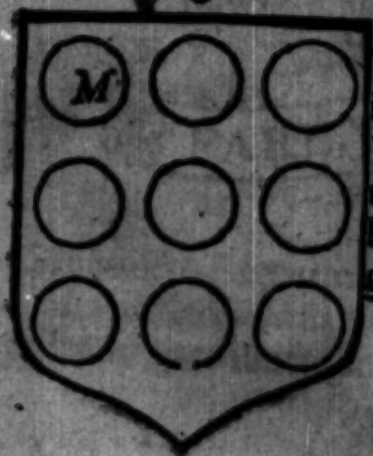
The



The Sixte,
 The fiede is Or, v. Golpes,
 two, two, and one.
 These are in signification
 woundes, it is therefore at
 your choise, whether you
 wil so terme them, or not.



The seventh,
 Hee beareth Argent, vii. Or
 ringes, iii. iii. and one.
 Because the Oringe is of
 the same colour, and is also
 Rounde. Therefore haue
 these, there proper name, of
 the same frute.



The eyght.
 The fiede Or, ix. Gnzet.
 iii, iii. and iii.
 The meaninge whereof is
 the bal of the eye, and is so
 blazed, although it be San-
 guine of colour.

The

The Accedens

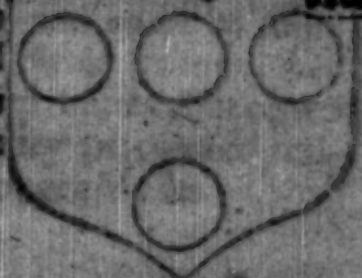
The ninthe.



He beareth Or, x. torteauxes, iij. iij. iij. and one. These haue bene called of olde blazoures, wastelles and are cakes of bread, but must bee named by none other name then torteauxes. This nowe done, I meane also to ende with you for the Achieuements I promised you, whereof

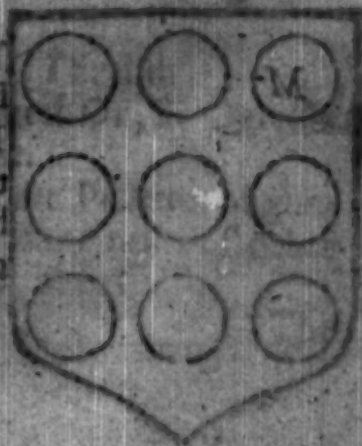
here followeth the last, and is the Achieuement of an Esquire and is thus blazed.

the same colour, and is also blazoures. Therefore haue I blazoures their proper name, of the ninthe.



Ha

The meaning whereof is the bal of the eye, and is so blazed, although it be a guine of colour.





He beareth Argent, on a Fesse Gules, one flower
de-luce, and two crescents Or, between two Lyons
passant guardant Sable,

The

The Tymber, a dimy Lion rampande, gardant
 Sable, sette on a wrethe, Or, and Azure, manteled
 Geules, dubled Argent, all aboute his owne de-
 uise, as ye maye see. These appertayned to master
 Richard Goodricke of Stanmare, a gentleman of
 the auncient house of Grayes Inne, whilest he li-
 ued: A worthy counsellour to the Queenes high-
 nes that now is, A worthy man well seene in all
 the liberall artes, whose fame dyd rise by sounde
 counsell and ypright dealing in the lawes. Such a
 freinde he was, to those that neded him, that by his
 actes he put in execution the rare pointes of frend-
 shippe highly commended by Socrates, & sildome
 practised of others, whose goodnes as I confesse my
 selfe to haue tasted: so with grieve I beewaile his
 lacke, beinge no lesse benomed of his neighbours,
 then his goodnes towarde them iustly deserued the
 same. But fare he well in heauen, and all his freends
 on earth, that hope, till then, to meete with him. L.
 you saide you would do this Achievemente for my
 learning, & I can not perceaue, to learne any thing
 therein, but the blasonne thereof. G. I bade you at
 the firste, to haue regarde to the helmentes, and the
 seuerall standing of them, which is the very cause,
 that I haue set forth to you, all these sower Achie-
 uementes. And further to shewe you, that there is a
 rule, that armes are not good, that haue three of
 the honorable Ordinaries. You Painters and Gla-
 fiers take a rule with you, that when you set forth
 any wrethe, to set the metall first. And now I pur-
 pose to shewe you nine sondry cotes, that are cal-
 led cotes commixte, of two of the foresaide nine
 hono-

honorable Ordinaries, and are perfect good armory, of the which this is the first.

Cotes commixt with two of the honorable Ordinaries.



The first.

Hee beareth Barwaies, six peeces Or, and Azure, on a chiefe of the firste, three pallets betwene ii. Esquieres salt dexter, and Sinister of the second. An Escucheon of pretence, Argent. L. eyther you doe mistake the matter, in Blazone of this cote, or els many haue er-

red, that haue ben good Herchaughtes. For I haue hearde this cote blazed in this wise. But firste, for that I would be loth to breake any rule, I pray you of your lycence therin. G. Go to saye on, and take hede you breake no mo rules, but that one. L. Hee beareth Barrye of vi. peeces, Or, and Azure on a chiefe Or, three pales Azure, betwene ii. Cantones Ferrones, Or, and Azure, an Escucheon Argent. G. Besyde naming of colour and metall to oft, you haue broken three rules. The first you say Barrye of vi. peeces, where your rule reacheth you, that you can haue but v. pieces, because the barre containeth the fifth parte of the fiede. The seconde breche of your rule is, you saye. iij. pales, where the contentes of a pale is fully the third parte of the fiede. How can ye then haue three pales, when by your rule ye can haue but one pale in one cote.

N. j.

The

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The thirde, you terme twoe Cantones Ierones,
when they are both parted per bende. This cote
is the triall of an Herehaught. For it hath beene
thought, that hee that could well blaze it without
offence, were conninge in that point of this arte.
But I will teach you a shorter waye, then hath beene
yet spoken of, you shall saye, that it is Earle Mor-
tymers of March, his cote, whiche for the rarenes
thereof, fullye descrieth the same, without anye fur-
ther emblazonne. This Earledome was translated
from a kingdome, established firste, by Penda, a
Saxon, the firste king thereof. Though this cote
bee thus commixte, and countercoloured, yet is it
verye auncient and faire, as appeareth by the heri-
taunce thereof.

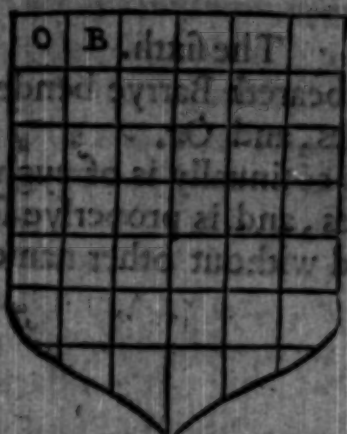
The second,



The fildes Sanguine, a
chiefe and pale Ermines.

This pale was geuen after
it hadd a chiefe, because
they were both of one co-
loure, there goeth no pursle
betweene.

The



The thirde.

He beareth Chekey, Or,
and Azure.

This thought it do not so
appeare in this cote: yet
some time it is a compound
of pales and barres. But
here is neither the content
of the one, nor of the other,



The fowerth.

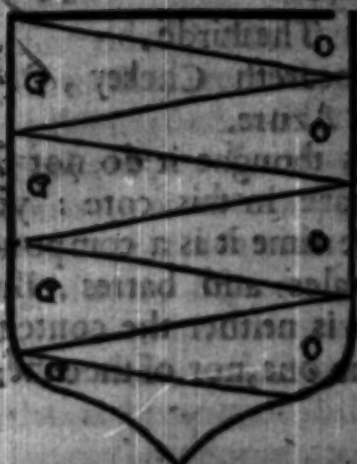
The fielde Argent, a Fesse
and Cantone, Geules. The
Fesse was firste, & then the
Cantone was geuen in re-
warde. Beeing of one co-
lour, they are not purfelde.



The fifth.

He beareth Paley Bende,
Verte and Ermynes.

Although, these bee not
pales, you must tell them,
as this of v peeces but you
shall not neede to tell the
Bendes.



The sixth.

Hee beareth Barrye bende,
Gules, and Or.

This continually is of eyght
pieces, and is properlye so
called without other name.



The seventh.

Hee beareth Or, a barre be-
twene twoe Cheucrons,
Gules.

This is called of olde Here-
haughtes a cotebially, how
beit, it is very auncient-



The eyght.

Hee beareth Argenta Pale
on chiefe and .ii. closettes,
Sable.

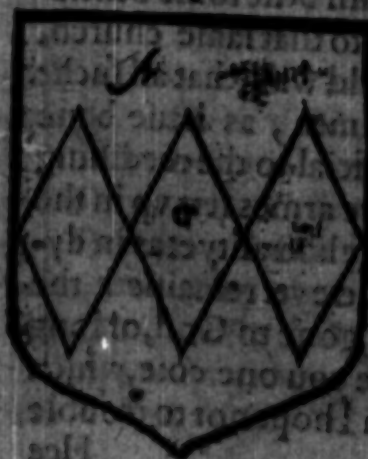
These Closetts were a barre
and the Pale came downe
right, but because a barre
may not lye on a Pale, ther-
fore it was deuyled, as ye
see, The



The ninth.
Hee beareth Loſengye, Ar-
gent and Sable. Though
this ſhoulde appere, to bee
Bend counter Bende; yer is
it ſo blazed. Like as ye haue
this Loſengye, ſo maye you
haue Maſculy, and fuſuly, of
which ſorte, ſome examples
ſhall followe profitable for
your learning.



The ſielde Azure, 3. Loſen-
ges, Or, voided of the firſte.
Diuerſ times you ſhall haue
them whole. This is longer
then the Maſcle, and not ſo
long as the fuſile, ſometime
alſo you ſhall haue it voy-
ded, of ſome other colour.



He beareth Argent, iij. Fu-
ſiles in Feſſe Gules, One
ſure waye ye haue to knowe
this from the other, beſides
his length. For it is neuer
perſed or voyded, ſaninge
that it is otherwiſe ſette, as
in bende or triangle, or o-
therwiſe. The french men
N. iij. take

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take it for a Spindell, and wee take it for a weners
shettell: and the Dutch:men take it for a milpeck,



Hee beareth Geules , iij.
Mascles Or, voyded of the
felde . The Mascle ought
alwaies to bee square, whe-
ther it be voyded or whole,
L. are they none otherwise
borne, but by the number
of three: G. Yes, to the num-
ber of tenne, as here follo-
weth . Vpton sayeth, that

Lozinges should not bee borne, but Bendye, or in
bende, whiche if you note well: is trewe.



The felde is Argent, vij.
Mascles Geules , voyded
ijj, iij, and one. These were
the Armes of one Bray-
broke, as appeareth in the
glasse windows of Paules.
He hath bene some benefa-
ctour to that same church.
I would wish, that all suche
gentilmen , as haue bene
beneficial to the reedifying
of the same, shoulde haue there armes sett vp in the
church, as a memory of there liberalitye: as in dy-
uerse places of Englande, there yet remaineth, the
remenbraunce of good men, gone to God, of long
time sitters. Well I wil shewe you one cote, which
differeth in it selfe, and then I hope not to trouble
ye long.

Hee



Hee beareth Sable, a Frett
Or. This is commonly so
called, For when there are
no peeces, then muste you
tell them,



Hee beareth Sable, a Frett
of viij. peeces Argent, But
if there bee more then viij.
Peeces, then shall it be bla-
zed Frett, and neuer tell
the peeces.

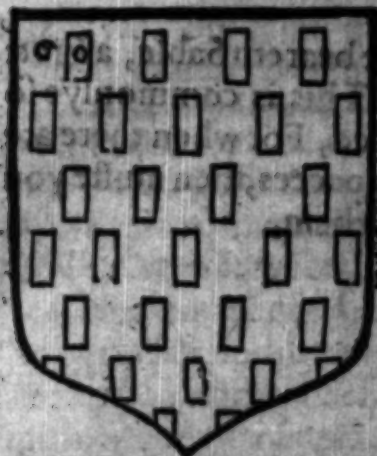


The fiede Gules, a Frett
engrailed Ermyne, If thys
Fret bee of mo peeces then
ye here see, then altereth it
from the same name, and
is blazed dyapre, and so
commeth it, of all other
things aboue number as
for an example.

N, iiii,

Hee

The Accedens



He beareth Geules . billette
Or, In some core, ye shall
haue billetes , vnder the
number of tenne, then Thal
you tell the number what
it is.



He bereth Or, gutte Geuls,
It is at youre choise, whe-
ther ye wil saye Geules or
not, For Geules is the pro-
per coloure of drops . To
perfite you in blazon, here
after shal follow, ix, sundry
escocheons in triagle, which
of al mé, in tricking, tellig,
shewing, & blazing, are no
otherwise named then as
here shal follow.

¶ Nynne sundry things borne in triangle,
The first.



The filde Sable a plate be-
twene three Towers, ports
opē, triple towered, Argēt.
If there were but one of
these onely, then shoulde ye
call it a Castel, & if the port
therof were opē, ye shoulde
terme it then displayed,

The

The seconde.



He beareth Argent, iij, Escalloons in triangle.
The first Geules, three Lyons passant gardant Or,
The seconde Geules iij. Katherine wheels Or. The
thirde geules, iij, oges Argent, Although euerye of
these are proper cotes, yet are they not so esteemed on
this fashion, excepte they were otherwise marshalled. The Herehaughtes
know the cause why these are so borne, but, fower, of
these, may not be borne in such order.

The thirde.



He beareth Geules, iij, arming Swordes argent, hiltes & pomils Or, the neufes Sable, pointes in pointes of the Targe. Si the I am in handewith the swordes, I wil speake somewhat thereof beside Blazonne, but yet that, that belongeth to this arte. The Swordes that are borne before the head officers of Borowghes, or other corporate Townes, representing the state and Princely office, of the Queenes moste excellent maiestie, the chiefe gouernour, (wherefoeuer it bee) it is not like, for the orderlye bearinge thereof to the righte bearinge the same within

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within her chamber of London, which is onelye
forlacke of knowledge therin, vnto whome I say,
that when that Sworde is borne for her grace, the
bearer thereof muste carry it vpright, the hiltes be-
ing holden vnder his bulke, and the blade, directly
vp the midst of his brest, and so forth betweene
the Sworde bearers Browes. But if the sworde bea-
rer of any Towne, do beare the same for a Duke,
then the blade thereof, muste leane from the head,
betweene the necke, and the righte shoulder, nerer
to the head then the shoulder. He that likewise shall
beare a sworde for an Earle, must cary the same, be-
tweene the point of the shoulder, and the elbowe.
And hee that beareth a sworde for a Baron, muste
beare the same, in the bought of the arme, that is
directly againste the ioynt. I had occasion to speake
of this, beecaufe I haue seene the faulte thereof, in
some townes of England.

The fowerth.



The fiede Or, three heads
de Chiuals couped Sable,
brideled Argent. If the
Tassell were of other colour
then the bridell, it is no mat-
ter at all. To beare the head
of any thing in armes, is
the moste woorthiest part,
and most honorable in bea-
ring.

The

The fifth.



He beareth Azure. iij. cup-
pes couered, Or.

The Grecians in there ban-
quets, couered there cups
for feare of empoisonyng,
but the Italians can do that
without cuppes, and with
cuppes couered also.

The sixth.



The fiede Or, iij. Mulletts
perfed of the fiede Geules,
Sometime you shall haue
them perfed, of some other
colour, the the fiede which
must be tolde, For the per-
finge, is difference enough.

The feuenth.

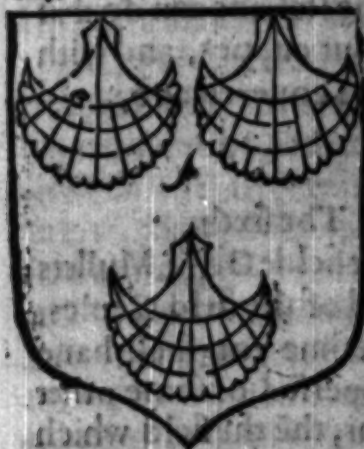


The fiede Azure, three Ca-
terfoyls Or, Slipped argēt.
This though it be termed
a foyle, yet is it a flower by
the name of the primerose
This of all other flowers
bringeth good tidigs vnto
mā, that the Spring of the
yere, is at hād. The flower
likewise especially whē the
leaues

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leaves thereof, bee but to the number of fower, beinge founde, is the rather with a certaintie taken from the grounde, and the more esteemed, because as it is commonly called a trewe loue, so it importeth a manner good lucke vnto the first finder thereof.

The eight.



He beareth Argent, iij, Escalloppes Geules.

This is a shellishe, engendred of the Ayer, & dewe which (as Dioscorides writeth) hath no blood in it, & yet in mans body it turneth into blood, quickeliest of any foode. This being eaten rawe helpeth Surfets chiefly of all other things. The

shell therof is the fairest instrument that can be, being of natures makinge, whiche for the beauties sake is put in the collers, of the Knights of Saint Michelles order.

The ninth.



The fiede Argent, iij, buckles losenges Geules. The buckle was of such estimation in the olde time, that fewe of honour, ware there gerdles without, whose propertie is to keepe close the garmentes of man to the bodye, for the healthe of him. For all that is within the warde of the same, is with

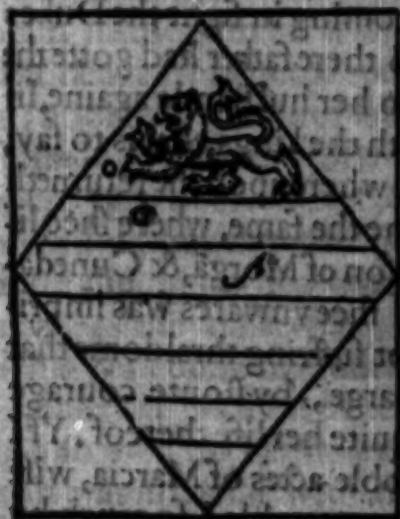
without perill of leasing, wherefore, who that beareth that in armes, it is a good token and signification of suertie of his faith & seruice. L. If it would please you to staye here a while, I would aske you one question of gentlewomen. When they are maydens, & continue so, howe shoulde they beare their Cotes, and whether shall they beare anye? G. I wyll aunswere you the rather, because it is womens matters. Gentilwomen haue borne Armes in fiede, and also haue ben endewed wyth their owne Armes, in two sortes, as this. Gentilwome, vnder the degree of a countesse, haue Armes on Tabertes, but the countesse and so vpwards shal haue their Armes in Surcotes, and mantelles. But Surcotes serue only for the fiede. L. haue any used the fiede? G. Yea manye, and that to their greate renowne, of the which I will shewe you the names of nyne, whereof som haue byn of elder fame, and some againe sithens, and a littell before, that famous Conquerour Kinge VVilliam of Englande. VVhose names, as time hath broughte forth? So shall they here after ensue, Gwendolena the wyfe of Locrinus, duringe the minoritye of Maddan her Sonne, wisely gouerned this lande, beautifying it with the buildings of goodly cites. Cardeilla, the daughter and heire of Leyer her father, by iust title of inheritaunce, with such wisdom, temperaunce, and noble courage raigned, that I am constrained not to passe her worthy doinges in silence, but so far forth to vtter the same, as maie be to the praise of her, who lesse behinde suche a noble pattern of princely stomake as by all hir doings maye right well

well appeare. Leir, sonne of Bladud (that practising Icarus his feate, receued the Guerdon thereof) had issue three daughters as his only heires, Gonorilla, Regan, and Cordeilla. This man well stepte in yeres, hoping no more for any further issue, determined with himselfe, that the disposition of the kingdome shoulde declare his good will towardes these his daughters, as aunsweringe their dewtie towardes him, whereupon moued to knowe their seuerall affectiō & daughterly loue, one time callinge them al before him, orderly asked them, what & how their good will was to him. The eldest answered, that as nature had made him her father, so reason likewise & dutie, taught her to owe to him highest reuerence, & obedience about all thinges. whose aunswer in such sorte pleased the olde man, being further mixed with a certene praise of him, that he againe in recompence thereof, declared what his good wil towardes her was, and what hereafter further it should be. The seconde hearing the aunswere of her elder Sister, & looking to the rewarde promised, aunswered in suche sorte as her former Sister did, rewarded with like wordes of the olde man, as the other was. When it came to Cordeilla her course to aunswere the demaund, so much (youth she) as thou haste, so much heart thou worth and so well do I loue thee. VVhen that the olde man was not fedd with flatering wordes of this his daughter, as he looked for, his ireful harte straight braided out wrothfull wordes of wreke and reuenge, enforcinge her to shun the rage, thus thundered out against her, Straight waie therefore to execute his irefull doome, Gonorilla is betrothed to the Duke of Corinwall, & Regan, to the Duke

of Albania, the kingdome being assured equally to
discende betweene them. Aganippus then King of
Fraunce, a yong man & vnmarried, to whome this
Cordeilla fledd from presence of her father, behol-
ding her beauty, pitying this her chaunce, fel there-
with all in loue with her, & shortly after was mari-
ed to her. The dukes gaping still for the knigdome,
(when death would not yeld them that, that they
looked for) by treason they sought to preuent the
same. And therupon denouncing battaile againste
there olde father, vnwildy for the warres, expelled
him his realme, & depriued him of his kingdome,
who in this case, enforced therto, flieth to his daugh-
ter Cordeilla, whome before hee had renounced.
She acknowledging her father, forgetting the iniu-
rie past, with rescouce releueth him, restoreth his
kingdome to him, quercoming in fight the Dukes
that erst by conquest, frō there father had gotte the
same, & thus departeth to her husbände againe. In
short space after, died both the kings, that is to say,
her husband, & her father, whereupon she returneth
to this Realme, to gouerne the same, where shee li-
ued & raigned, til by treason of Morgā, & Cunedagius
her Sisters children, shee vnwares was impris-
oned. Her noble hart not suffring thraldome that
aye before had lined at large, by stoute courage
did cause her handes to quite her life thereof. Yf I
shoulde tell you of the noble actes of Marcia, wife
to Guinthelinus a woman not nobled so much by
birth, as by her excellent learning & knowledge, frō
whome proceded Lawes, so greatelye esteemed a-
mong the Brittaines, as they were hallowed with her
name, or if I shoulde declare the stoute courage of
Arlet

The Accedens

Arlet, mother to the mightie Duke the Conquerour, Maibd the Emperesse, Helenor wife to Kinge Henry the thirde. Isabell wife to Kinge Edward the second, Philip wife to king Edward the third, Iane wife to King Edward the sowerth: I shoulde werye you, before that I could well make an ende And therefore to retourne to your question. Gentlewomen maye beare there fathers coates whole without difference, For if a Gentilman haue twenty doughters, and mo, yet they shall all beare there fathers Armes without difference. But there is an order of bearing the same, which while the gentilwoman is a mayd, she must beare the same in losinge wife, as for example here foloweth a Scotheon so made,



This gentilwoman hath on barwise vj. peeces Gules, and Argent, on a chiefe Or, a Lyon passant Azure.

L. If this gentilwoman were a widow (as God defend) how should she then beare the armes?

G. Then is it at her choise, whether she will vse them on this fashio, or set the armes of her husband, in Pale on the

righte side of her owne L. but I pray you one question more, and then to an ende, for that matter, whiche I will put to you, as a case of the lawe. Sir

John

John Argent hath to his firste wife, the Lady Or, daughter & only heire of the Earle of Genles, by who he hath issue a daughter named Azure, the Lady Or a bonesaid, dieth without any other issue: Sir John Argent hath to his second wife, Dame Sable the daughter & heire of the Earle of Verr, & hath issue a sonne: shall not the gentilwoman Azure, first begoten beare her fathers cote, as heire, and her heires for euer? G. No, for the heire male hath gotten the fathers cote to him, and to his heires: Although hee were last borne, But shee shall beare the same as a woman, but her mothers cote shee may beare, to her and to her heires for euer. And yet, because it shalbee knowen that shee was the daughter of such a gentilman, by the curtesye of Armes, shee maye beare her saide fathers cote, on the chiefe, vpon her mothers cote, as appeareth in the Escoccheon aboue blazed. Where ye shall see a chiefe aboue a cote, and all but one Escoccheon. Yet farther to instruct you in gentilwomens cotes. A Gentlewoman borne, wedded to one, hauinge no cote Armour; they hauing issue a sonne, whiche is termed in the lawe of armes, her sonne: The same sonne I say, may beare her cote armour, duringe his life, with a difference Cynquefoyle, by the curtesy of armes, and this is called, a lased cote armour.

The Accedens



for all people praise it, that can not liue without it.



He beareth Azure, a Basen,
Or, filled with Olines vert.
The tree of this fruite (as I-
sidore writeth) is a tree of
peace. For so it well appea-
red, when the Doue brought
of the same to Noah, beinge
in the Arke, a toke of peace,
betwene God and manne,
Marcianus saith. The Oliue
tree holdeth in it selfe al bit-
ternes, and yeldeth to all other sweete saour, and
holesome foode. The hebrue Rabbines assigne
this to be the standerd of the tribe of Asser, wher-
vnto they annexe his woord, out of Genesis, he
shall giue pleasure for a kinge.

Hee



He beareth Argent a palm-
tree Verte. This (as Ildore
writeth) is a tree of victory
for all the victorious prin-
ces in the olde tyme retur-
ning from greate battayles
and myghtye enterpryses,
bare Palme in their try-
umphes. This tree is no-
ble, faire and greene conti-
nuelly, wherefore Dapyd
saith, that the righteous shall florish as the Palme
tree, whiche is to bee vnderstanded for euer.



The fiele Or, an Oke tree,
Verte. Plinie writeth, that
this is apt for myghty buil-
dinges, for the strengthe
thereof. Whereto assen-
teth the Prophet Amos.
Ouid saith, that this tree
was halowed to Iubiter, and
that the Akhorne were
the foode of man, as bread
is nowe. Besides, it is mani-
foldelye spoken of in the scriptures. Wherof I note
one: when the children of Israell were oppressed
of the Madianites, the Aungell of the Lorde sate
vnder an Oke, and sayde to Gedeon, the Lorde is
with thee, thou myghtye manne of warre.
Wherof I take it, that he was made gods lieutenant
O.ii, vnder

The Accedens

vnder an Oke tree, to signifie the strength that he: shoulde haue in fighting against his enemies.



He beareth Argent, a mandrake proper.

Dioscorides saith, the Mandrake is a sleping herbe.

This hearbe is thought to haue other vertues, then I speake of, which for because saincte Augustine wryteth against, I omitt to tell. The Hebrue Rabbines say, thys was the stander of the tribe of Ruben, writing vpon Genesis, where it is saide Ruben went out, in the daies of the wheate haruest and founde Mandragora in the fieldes.



The fiede Geules, a Rose Or. This flower of al other is the bewtifullest to behold, and of most comfortable smell. Plinie writeth that amonge all flowers of the worlde, the Rose is chifest, and beareth the prise.

Therefore saith he, the chifest parte of man (which is the head) is crowned wythe Roses. And so agreeth that is written in the booke of wisedome. Let vs crowne our selues with Roses, meaning with the swete smell of Heauens ioies. Of this golden Rose I coulde saye more, but because it is Romish I put it of.

Hce



He beareth Argent a flower deluse sable. Although this be of colour Sable, yet naturallye it hath all the colours of a Rainbow, which cometh vnto the beholder thereof a marueilous delight, and yet is not delectable in smell; but the roote containeth in it, a sweete saour, especially when the Philosopher hath corrected in it nature, & yet most terrible of taste. The cause, as it is like vnto Gods rodde, so is the saour thereof, noysome to the head and irksome to the stomake of man. The french Herehaughts do write, that God sent it vnto there king, by an Angell, in token of continuall tribulation. Whether these owne wordes haue proved trewe, I referre it to the iudgement of suche, as haue reade there owne Tragedies. Wherin hee shall finde them beaten, with the same onelye, for rebelling against there naturall liege Lordes the kinges of Englande, I could write more, but sith it accordeth not to my purpose, I will herewith leaue of, and returne to the flower deluce, telling you, that you shall learne by it, that when things are borne in there naturall colour: then hath the first bearer, something in him, correspondent to the naturall propertie thereof. But when they are altered from there proper colours, then is there to be considered, either the addition or subtraction. And so take this for a generall rule of all other things.

The

The Accedens



The field is Geules a cinque foile Or, perfed of the field. This is a goodly flower to bee borne in Armes, and verye auncient. This flower neuer fayleth, for at all times, in the yeare, ye shall haue one of the nyne sundry colours. As for Or, Ranuncula, for Argent the lefe min, For Geules, the Rose, for Azure, perwinke, for Sable dwale, for verte fue leaved grasse, for purpure buglose, for Tenne popye, for Sanguine the Stock gilly flower, whiche colours are contained within the number of the Sinquefoile aforesaide. Therefore, esteeme this number with the flower, as worthy of bearinge. For he that beareth the same, shoulde haue his fue wittes, as tasting, hearing, seing, towching and smel- ling, at his owne will, and wisdom to vse them to goddes will, as Dauid saith, the iust mans life, shall neuer wither, so shall the vertuous bearer of this flower neuer be vanquished.

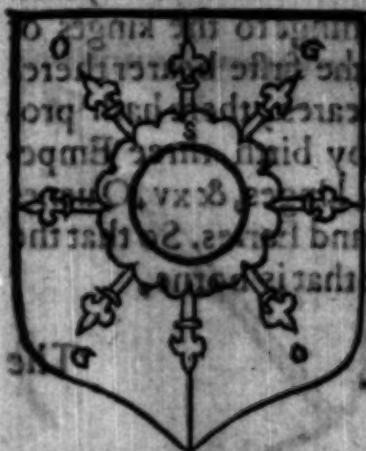


He beareth Or, a Treffoyle, double lepped verte. This herbe is a speciall foode to all beastes, muche nourishing them, whereby a man is the better fedde. As this herbe continueth alwayes greene so should the bearer thereof continue in vertue and right- tyousnes, for so as Dauid saith,

saith, hee shall flourish as the green leaffe. This leaffe may be taken for the vnion of three in one substance. Here I will shewe you a secrete of surgerie that is, if any member of a manne, be cleue cut from other, wyth this leafe I will ioine them together, as though they had not bene seperated.



Hee beareth Sable, an Arke Or. This was the Standerd of the hoste of Leuites, because they had the charge thereof. To what vse, this was ordeined the Scriptures do declare, wherefore I cease of that.



The fiede quartered Or, & Geules, an Escarbuncle, with viii. Staues, nowey flured Sable. The Carbuncle, is a moste precious stone and shineth as, fyer withe beames and not darkned with the night, but is moste like vnto a Sunne beame, or vnto a flambe of fier. As Isidore writeth, if it bee

throwen into the fier, the fier seemeth to be quenched, or as the coles were dead,

O.iiii.

And

The Accedens

And if water be caste thereon, then is it hote as fier,
if it be grauen, it neuer delivereth any figure per-
fectly into waxe, or other thing, disdaining as it se-
meth, to be put to so meane an vse.



He beareth Azure, a Kath-
rin whele Argent.

This is so called, because
Maxencius the Emperour,
had prepared fower in like
fashion, to teare the fleshe
of the blessed virgin Saint
Katherine, whose wheles,
brake all to peces, and slew
fower thousand paynimes
by the wrath of God, as
that olde doctor, and father Athanacius writeth,
who was her scholemaster .L. I think this be no ho-
norable Armes, al though it be borne of some .G.
It is so honorable, that the Katherin wheles, are a
banner of honour, appertaining to the kinges of
this Realme. For such was the firste bearer there-
of, as within these .200. yeares, there hath pro-
ceeded from her and hers, by birth three Empe-
rours, fower Empresses, xxi. kinges, & xv. Quenes
beside Dukes, Marqueses, and Earles. So that the
bearer honoreth the thinge that is borne,

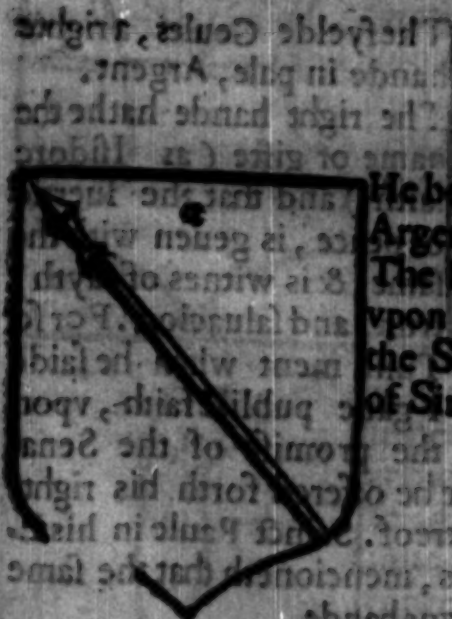
The

The
backe were also borne,
and

.iiii. O



The fiede is Sable, a Helme
Argent. Helmers haue
bin vsed of diuerse fashions
and of diuerse mettalles,
but the auncientest were of
brasse, as appeareth in the
firste booke of kinges, when
Dauid shoulde fight against
Goliath, Saul did set a Hel-
met of brasse vpon his head,
After they were made of
Steele, as appeareth by that is written, in the firste
booke of Machabees where kyng Antiochus, had
a thousande men with helmets of stelee, vpon their
heades.



He beareth Geules a Lalice
Argent, with the shaft Sable
The Hebrue Rabbeis, write
vpon Numery that this was
the Standarde of the tribe
of Simion.

The Accedens.



The fiele Or, a Pheon Azure, whiche signifieth the head of a Darte.

This is a perlious weapon and commeth with greate vehemence, beinge swiftly hurled with a stronge Arme Therto accordeth the saying of Zachary, The lorde God his dattes shall go forth, as the Lighninge.



The fyelde Geules, a righte hande in pale, Argent.

The right hande hath the name of gifte (as Isidore saith) and that the suertie of peace, is geuen with the same, & is witnes of fayth, trust, and saluacion. For so Tullie ment when he saide I gaue publike faith, vpon the promise of the Sena-

tours. That is to saye he offered forth his righte hande, as a pledge thereof. Saint Paule in his Epistel to the Galathians, mencioneth that the same was written with his owne hande.

He



He beareth Or, a Manche, malale Geules. Of thinges of Antiquitie, that are growen out of fashion, this is one, whiche hath bene, & is now taken for a sleeue. And that may well bee, for in olde Arras clothes you shall see garmentes with sleeues, not much wrought vnlike to this fashion, but nowe muche altered from the same. For fashions and times do go together.



Hee beareth Sanguine, a Gorge, Argent. Though this seeme vnlikelye to bee a water budget, yet hath it long time bin so taken, and so blazed, and neuer of anye other fashion, then ye see in this escocheon.



The fiede Or, a legge Azure. In this part of man is contained, .iiij. members. The first whereof, is the thighe, being (as Isidore saith) beaurie and strengthe, to the vpper and nether partes of man. The same likewise is witnessed in the Balades of Salomon. The thighe is like a faire iewell whiche is wrought

wrought by a cunning worke master. The seconde parte is the knee, and is the nimblest, and with bowinge, maketh token of thanks, for all benefites receiued of God, as commaunded thereto, by the mouth of his Prophete Esaye. All knees shall bowe vnto me, whereunto saint Paule agreeth, sayinge, that in the name of Iesus euery knee should bowe, both of thinges in heauen, & thinges in earth, and thinges vnder the earth, Isidore writeth, that all the knees and eyes of enfantes are ioyned together in their mothers wombe. Therefore, sayeth he, man is neuer better disposed to bewaile himselfe, then kneeling. The third parte is the legge, of whiche all the whole hath the name properly. Constantine saith, that the legge is meane betweene the knee & the foote, whose office is to moue the body from place to place, and is one of the beautifullest partes of man, & being well adorned, sheweth him to bee stronge, as appeareth in most parte of Devonshire men. The fowerth is in the foote. This (as Isidore sayeth) is the lowest, & charged with all the whole body. Constantine writeth, there is contained 44. bones, whiche are all within the lengthe of xii. inches, The foote is a measure to all Artificers, as well as of Lande, stone, & Timber. For that appeareth well by goddes saying to Moses, that he would not giue to the children of Israll, one foote bredth of the costes of Scire, and so I ende therewith.

Hee





He beareth Argent, a Bar-
nacle Sable. This is the
chiefest Instrument that the
Smith hath, to make the vn-
tamed Horse gentle. For
he holdeth him by the bo-
ca with the same, and so
bringeth him by Arte to yeld
to order. So Aristotel writ-
teth, that although the nature
of the horse, is not to be
tame, yet this Instrument made by arte, maketh him
obedient.



The fiede is Or, a Mullet
of v. pointes Sable.
This is almuche to be vn-
derstande, as a spotte dis-
cended from height and dis-
perpled into v. ended, oute
of one droppe. This maye
be also of. vii. pointes, but
of no more.

Hee

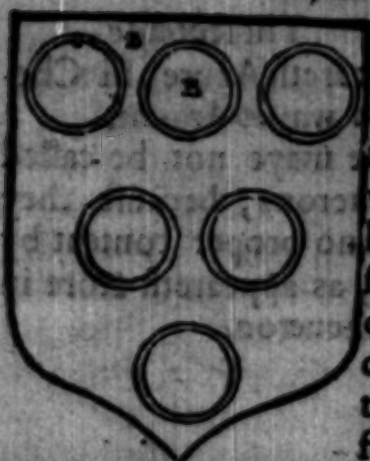


He beareth Or, a Shippe
vnder saile in her ruffe Sa-
ble. This is the laste of all
the .xii. standards, that I
haue sette oute in seuerall
places of this booke, which
as the Hebrew Rabbines,
haue written vpon the xii.
tribes. This they saye should
be the standard of the house
of Zabulon. For Iacob bles-
sing him, said, Zabulon shall dwel besides the Ha-
uen of the sea, and nigh the Hauen of shippes.

And here in this Escoccheon is to be noted, that
my cutter hath done a faulte, for he hath set her
going out of the fiede, whiche nothings ought to
doe that is moueable. Yet workemen that be not
skilefull in this arte, doe committe the like faultes
very often, as for example, The glasier that glased
the Temple Church windows on the northe side
hath set the armes of England so out of order, as
the Lions are going out of the fiede. So that ne-
ther glasier, painter, nor any that cutteth in Stone
maye doe in these thinges without the aduise
of the Herchaughts. For the like faulte al-
so is committed in saint Katherines
church vpon a tombe. Here take
with you a rule, that nothing
may be sette with the
head downward,

(.:.)

The



The fiede Azure vi. Anne-
lettes, iii. ii and. i. Or. These
are suppoled to bee the
ringes of mayle, whiche
was an armour of defence
longe before hardnes of
stele, firste deuised by Mi-
dias Millinius, and was then
called an Habergion, for
the nimbelnes thereof. L.

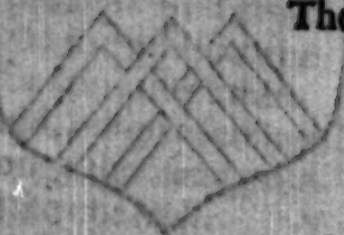
for all these paines you haue
taken wyth me, I am bounde to giue you moſte
harty thanks G. departe not yet, for you lacke the
nynthe parte of your erraunde. Therefore for
that I wyll haue you perfect, I wyll shewe you
nynedifficulte, Cotes to blaze, of the whiche this
is the firste.

The firste.



The fiede is Argent. .iii.
Mollets Geules blemished.
Here you muste not saye,
the pointes rebated, be-
cause it is nothinge of force.

The

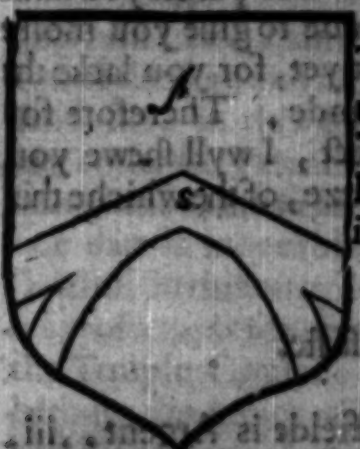


The Accedens.



The seconde.

He beareth Azure, iii Cheueron wayes Argent, These maye not be called Cheperons, because they haue no proper content by rule, as appeareth afore in the cheueron.



The thirde.

The fielde Argent a Cheueron enarched Sable. The auncestours of this cote haue done some notable acte in the Arte of Geometrie.



The fowerth.

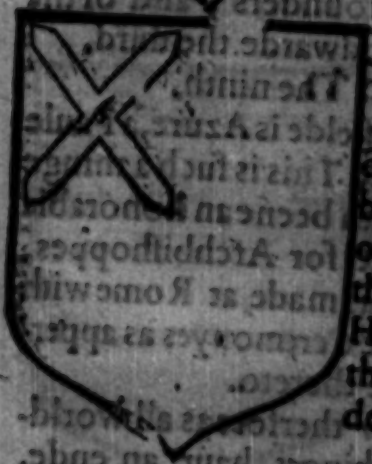
He beareth Azure, a Chieffe and in. Cheueronnels, Braised on the baste Or. The auncestours of this cote hath builded iii. greate houses in one prouince. Although he might haue finished many mo besides.

The



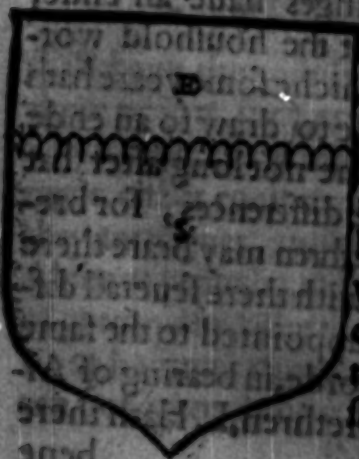
The fifth.

The fiede parted per pale;
Gules and Azure, iij.
Cheuernes, Humettes,
counter changed, Purfled
Argent. Ye cannot say bor-
dured, beecaufe nothings
may bee bordured, that is
Humette within the Escor-
cheon.



The sixth.

The fiede Argent on the
dexter poynt, a Saltier im-
brated. The meaning where-
of is, that the same is but as
the signe of a Saltier. If the
Herchaught haue meede for
this cote, it is more then nee-
deth.



The seventh.

Hee beareth Sable enuected
Or, a Chieff Ermin.
This cote I had in the Mo-
nasterie of saint Katherins
besides the towne of Roane
which for the rarenes there-
of, I tricked, I thinke surelye
that among a thousand, you
shall not see one such.

P.s.

The

The Accedens



The eight,

The fiede Ermine three Humetts Geules . Sir Iohn Froyfarde , calleth them Hawmedes. If I had cōning to sette out a booke of the Knights of the moſte honorable order of the garter, then woulde I write of this man , who was one of the fiſte founders , and of the

noble ſeruice he did to king Edward the third.



The ninth,

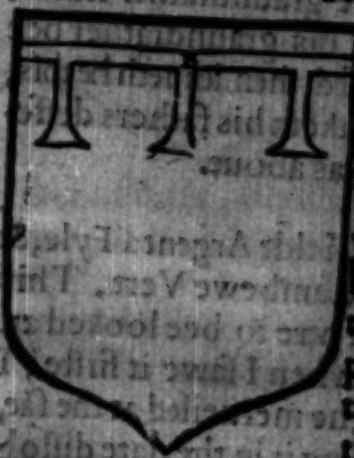
The fiede is Azure, a Paule Sable. This is ſuch a thinge as hath bene an honorable habite for Archbiſhoppes, & was made at Rome with ſuche Ceremonies as appertaine thereto.

Now therfore as all world-lye thinges haue an ende, (except the houſhold wor-

des betweene man & wife whiche ſome yeare hath three endes) I thinke likewiſe to draw to an ende of this booke, finiſhing the ſame not long after that I haue tolde you of the nyne differences, for brethren. I meane ſo as nyne brethren may beare there fathers cote in his life time, with there ſeueral differences , of auncient time appointed to the ſame content that there riſe no diſcorde, in bearing of Armes, eſpecially amongeſt brethren. L. Hath there bene

bene controuerſie, for bearing a like: G. manye, amongest which, one of them, Sir Iohn Froyſarde writeth of a challenge, made by Sir Iohn Chados Engliſhe, to the Lorde Cleremount Frenche, for bearing Azure, our Ladye in the Sonne Golde. which was tried by them, at the end of the battaile of poytiers, where Cleremount was ſlaine, & loſte his banner by right of Armes, whereof I leaue, purpoſing to proceede to tell you of nyne ſundry differences of brethren as followeth in order, whereof I warne you to geue good heede.

The firſt.



Hee beareth Argent, a fyle with iij. Lambeaux Azure, for a difference. Some will call, them a Labell of three pointes, whiche I referre to your iudgement, whether it be better ſaide, a fyle with iij. tōgues, or a tōgue of three pointes, becauſe therefore that you maye vnderſtande the matter the better, you

ſhall haue the opinion of writers. Vpton calleth them points, ſuch as appertaineth to mens garmēts Saying that they may be borne to the number of nyne, either euen or odde. Buddeus affirmeth, that they are tōgues, and may not bee borne but odde. Alciatus writeth, that they are playtes, or ployts of garmentes. Barthole calleth them candelles. Thus becauſe they are moſte auncient authors, & can not agree among them ſelues, being ludges of

The Accedens

these matters, I leaue them, and say to you that this is the first of the nyne differences of bretheren, and is for the heire and eldest sonne. Honorius sayeth, that one of these lables betokeneth the father, the other betokeneth his mother, the middlemoste is borne for himselfe.



Hee beareth Argent, a fyle with v. Lambeaux Geules. For the difference of the heire aboue mencioned, why, lest the graundfather liueth. But if his graundfather bee deceased, then leaueth he this, and taketh his fathers difference, as aboue.



The fiede Argent a Fyle, & one Lambewe Vert. This I sett here to bee looked at. For when I sawe it firste, I muche merueiled at the sae, finding it in the late dissolved Abbey of VVhitbee, in Yorkshire, in iii. sōdry places of the same abbey. As in glasse, on stone, & Timber, I tooke the tricke thereof, which was as foloweth. Geules a Lyon Saliant Argent, oppressed with two barres Or, a Fyle, and one Lambew Vert, for a difference as I take it.

The

The cote appertaineth to the name of Playstowe,
as is to be founde in the church of Clapha, sower
myles from Londone, but that hath not this diffe-
rence in it.

The second.

He beareth Geules, a Cres-
saunt Argent. For a diffe-
rence of a second brother.
The cresant is the Moone
from the day of pryme: for
that being the thirde after
the change, thā she encrea-
seth: So hath hee that bea-
reth this difference. For the
father, the heire, and the se-
cond brother are the nom-
ber of three, which maketh an encrease to the house
and name and therefore beareth he this token,

The thirde.

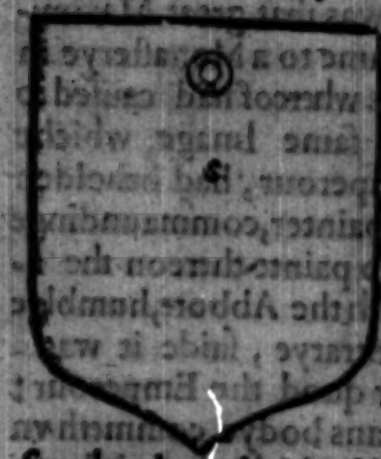
He beareth Argent a Mol-
let of v. pointes, Azure for
a difference of a third bro-
ther As a Mollete is a softe
lumpe, decended from a
boue and disperpled into v.
pointes: So is it by him,
that beareth this marke,
which is the firste parson, as
the father mother, heire, se-
conde brother and himselte

If the points be euen, they be called Rowles.



Hee beareth Or, a Martlet Sable, for a difference of a fowerth brother. The Martilet bredeth and dwelleth in auncient houses of honour. as Castelles, and Towers, yea and when the lordes of them, haue forsaken them, yet dwelleth the Martilet there. These birdes are, and haue beene made and painted without feete, not for that they lacke but hauing legges and feete, they vse them not. wherefore Pliny saith, that they are Martlets whiche haue goode feete, and doe not yse to goe but ryde. The legges of the Martelet are hearye. Hee neuer sytteth on tree, but when hee lighteth he lighteth on his winges, whiche are somewhat longer, then to aunswere to the proporcion of the bodie. Ther is no birde that delighteth in mannes companye on the sea, so muche as her. For if the mariners saile neuer so farr, he neuer parteth fro the shippe, till they bee arriued. Pliny saith also, that in Inde, they are called the byrdes of Paradise. So this fowerth brother, because he is so far from the house of inheritance, he must be a trauayler on the sea, a horseman in fiede, or a worthy captain of a Castel, and so to liue gentleman like, & aspire to honour.

He



Hee beareth Sable, an An-
 neler Or, for a difference
 of a fifth brother. Thys is a
 ryng, suche as men weare
 on their fingers, or suche as
 were made for the brestlap
 of Aaron & the Arke which
 were of fine golde. Plinie
 faith, that Iupiter (for to
 keepe in memorye the pu-
 nishment of Promotheus
 for that hee deceued the goddes of the Elament
 of fire, and did bring it to mannes vse) made a ring
 with a stone therein, and ware it. In lyke sorte, are
 they vsed for Remembraunces. Plutarke writeth
 of a Ringe with a precious stone, whiche was to-
 ken from Pompey the great, when he was slaine.
 That Ring saith hee made Cesar weep, when he
 bare it on him, That Ringe had grauen in it a Liö
 bearing a Sworde. But in these daies some gentil-
 men, will not haue any token of Armes grauen
 in their Ringes (which were muche to their wor-
 shippe) but rather a grauen Image, or a likenes of
 the Charnell of a man, whiche they tearme death.
 if death weare of Golde, as that is: there is manye
 that woulde runne, to embrace him, that now fly-
 eth away from his leane lookes. But yet their good
 entent in this is not vnlike vnto the Egiptians:
 VVho when many of them came together to ban-
 quet, & be mery, one amögst the bare the like Image
 & shewing it woulde say beholde & reioice. For like
 as this is to day, such shalt thou be to morrowe

The Accednes

But of contrary oppinion was that great Maximilian the Emperour, who came to a Monasterye in high Almaine. The Monkes whereof had caused to bee curiouslye painted the same Image, whiche when that well learned Emperour, had beholden a while, called vnto him his painter, commaundinge to blot the same out and to painte thereon the Image of a foole. VVherewith the Abbon, humblye beseeching him to the contrarye, saide it was a good remembrance. Nay quod the Emperour: as vermyne that noyeth mans bodye commeth vnlooked for: So doth death whiche here is but a fayned Image. And life is certaine, if a man haue deserued it. The Senatours and kinges ware rings, in remembrance of honour they were called to. So this fifth brother hath this difference, in memorye of his birth, which with faithfull seruice to hys prince, may be called to honour.



The fourth
He beareth Sanguine a flower deluce Argent, for a difference of a sixth brother. This Flower, of all other, hath most diuersitie in him and therefore is likened to the Rainbow. But the principall colour, I meane that hath most maistrye in him is Blewe. The signification whereof is stedfast truth, in which the beareth thereof shoulde florish as this flower in the field. according to the saying of David,

He



He beareth Purpure, a Rose
Argent for a difference of
the seventh brother.

This Rose may not be dou-
ble, but as ye see here sin-
gle. His seventh Sonne,
may haue for his difference
a Rose of this fashion, with
in this Rose, and shalbe of
some other colour, as Ima-
gine it were Verte. As for
example, then shoulde it be thus blazed.

He beareth Purpure, a Rose Vert, within a Rose
Argent, for the difference of the seventh Sonne,
of a seventh brother.

The eighth.



He beareth Ermine a crosse
sable Or. for a difference
of an eyght brother. As this
crosse hath viii. endes, So is
it to this viii. brother, a toke
of the eyght blessed rewar-
des (not to be vnderstande,
of the worldlye) that is po-
wer, In corruptible, victory
of enheritaunce, glade with
ol grace, to see God in hys

kingdome. And so endeouour himfelfe, because
he is farre from the patrimony, it behoueth him to
be spiritual.

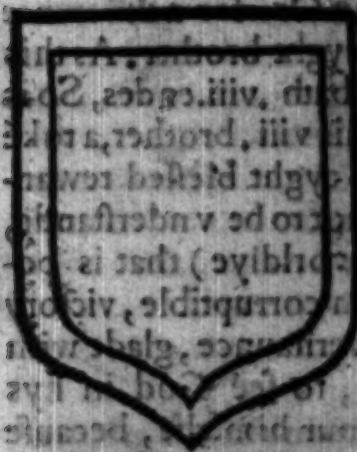
The

The Accedens.



He beareth Tenne a double Caterfoyle, Or, perfi of the fiede for a difference of the ninth Brother. He beareth the quaterfoyle double, to the number of .viii. because he is the .viii. from the heyre, and enheritaunce. Here is to be noted, that all differences must stande on the middell of the chiefe.

And when any difference is borne in fiede, cyther vpon any Banner, Standard Banaroll, Guydon, Pinione, Ensigne Coronett, or Pennonell, Streamer, or Flagge, on the water, the difference I saye, must be as bigge, as to be well descerned .iii. Staues lengthes of, every stasse containing .xviii. fote of Assise.



He beareth Argent embordured. This is also a difference of bretheren, but Bartol hath committed the distribution thereof to the Herchaughtes, because there are contained in it misteries, VWhereof I will shewe you as muchie as I may do, saving mine othe. Thys some tyme is termed emborduringe because it is of the same, that the fiede is of, And if it were of any other colour, or mettall,

mettal, then should you say, a bordure, the cōtēte whereof is the fiste parte of the fiede, and is meant to be a garde, whereof Moyse spake vnto the children of Israel, bidding them to make gardes in the quarters of their garments, and vpon them Ribandes of yelow Silke. If this bordure that I speake of be in anye Cote, that shalbe marcialled with an other as to be a Mariage with any mā, or married to any woman: the side of the same adioyning, shal be lefte out. If any Cote also that is bordured, be honored with a chiefe, the chiefe parte of the bordure shalbe lefte, and the chiefe it selfe shall ioine close to the Cote, as thoughe it were no bordure VVherof ye haue nine sondry sortes.

The firste is plaine, as abouesaide commonly called embordured, or emborduringe, and is euer of the same colour, that the fiede is of.

The seconde, is componed, or counter componed whereof you haue example of crosses so named before.

The thirde is called Entoyre, the whiche is, when dead things do occupie the same bordure: as molletes, Roundelles and suche like.

The .iiii. is called enurney, that is, when it is occupied with any beaste.

The .v. is called Enaluron, as when it is occupied with any foule, or byrd.

The sixte is called verdoye, as when it is occupied with frewtes, leaues, or slipps.

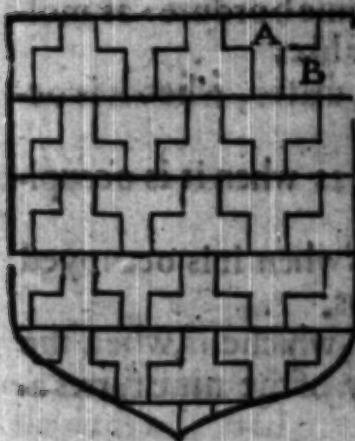
The .vii. is termed purffleu, whiche is, when the bordure is occupied with any of the nine fures afore reherfed.

The

The Accedens

The .viii. is diepre, as being Frett, when that within the Frettes, there appeareth somewhat, eyther quicke or dead.

The ix. chekred, the whiche appeareth evidentlye in the Crosse so blazed, if the fiede of the bordure, do alter from the cote, as it maye do aswel in other, as in compone, counter compoyne, and cheker: it must nedes, then you shall saye, a bordure and tell whereof. Further here is to be noted, whē any bordured cote is marshalled in the middest, as betwene twoo other cotes, or betwene .iiii. other then there muste be no parte of the same bordure diminished. If I shoulde saye here, as I might, there coulde I haue occupied onely for bordures, so. Escocheons, but that the Printer thinketh, that they woulde make the booke to deate, I am constrained to leaue of, & be cause my cutter is gonne beyonde the Sea, Therefore I will ende the soner with you For you shall haue but one Escocheon, and one badge, and then I will release you of your paines.



He beareth Meire Argente, and Azure.

Some olde Herehaughtes haue taken this for a dublinge, and yet they woulde call it varry cuppe, and varrey tassa whiche is asmuche to saye, as furre of Cuppes, or of goblettes. But that might be called an olde blazonne, and vsed verye late in the

In the eueninge, especiallye aboute Saint Martins
ride, well let that blazonne goe, and vse this worde
Meire, for so is it well blazed, and very auncient
and is a Spanishe Cote most commonly.



This badge, is a Sagietary
Geules, with in an Escalop
Argent set on his name or
worde. This is the badge
of an Esquier of England.
If you meruayle why, I set
not the same vpon a wreth
as nowe it is most vsuall. I
saye to you, in the time of
king Henry the fifth, and
long after, no man had his
badge set on a wrethe, vn-
der the degree of a knight. But that order is worne
away and every man weareth at this daye, as hee
listeth, not so much as the Taylour, and shoema-
ker, but will be as gentleman like, as the gentleman
himselfe. I reade a pretie story of sir Philip Caul-
throp, a worthy knight of Norwich, in the time of
King Henry the vii. The which, for that I do wishe
eche man to be knowen as hee is, I will declare his
doing in that point to you, as a patterne for Gen-
tlemen to reprove suche, as like Apes counterfayt
that, as appertaineth not to them. This knight I
say, bought on a time, as much fine french tawny
cloth, as shoulde make himselfe a gowne, and sent it
to the taylours to be made. Iohn Drakes, a shoema-
ker of that towne, comming to the sayde taylours
and

and seeing the knightes gowne cloth lying there, liking it wel, caused the taylor to buy him asmuch of the same cloth and prise, to the same entent, and further bad him to make it of the same fashion that the knight would haue his made of. Not long after the knight comming to the tailours, to take measure for his gowne, perceauing the like gowne clothe lying there, asked of the taylor, whose it was. Quoth the taylor, it is Iohn Drakes, who wil haue it made of the selfe same fashion that yours is made of. well saide the knight, in good time be it, I will (saide he) haue mine made, as full of cuttes as thy sheres can make it, it shalbe done sayde the taylor. whereupon because the time drewe nere, he made haste of both there garments. Iohn Drake when he had no tyme to come to the Taylours till Christmas daye, for seruinge of his customers, when as hee had hoped to haue worne his gowne, perceauing the same to bee full of cuttes began to square with the Tailour, for the making of his gown after that sort, I haue done nothing quoth the Taylour, but that you bad me, for as Sir Philip Caltroppe, is; euen so haue I made yours. By my larcher quoth Iohn Drake, I will neuer weare Gentilmans fashion againe. In mine opinion the knight serued the Cobler right well as he had deserved. Approving the opinion of Apelles, who taught the shoemaker no further to meddle then with his Slipper. L. I praye you tell me are badges anncient? G. I will shewe you nyne sondry badges, and will referre the anncientnes therof to your owne iudgement.

1. Theseus, the tenth king of Athens, gaue for his badge

badge an oxe, and on his quyne Stamped the same thereon.

2. Caius Marius, in his second Consulship, gaue an *Egle* for a badge, to his army and Legion.

3. Julius Caesar, gaue for his badge, a bores head on a ragged staffe.

4. Tiberius Caesar, a man drining two bulles.

5. Caius Caligula, Agripina, Drusilla, and Iulia, with there lampes burnyng.

6. Nero Claudius, two men ryding, and flyinge the fiede, one in armour, with a launce, thother naked with a Coronel.

7. Sergius Galba, twoo Souldiers as they were Spaine, and Fraunce, freindly meting, with ioyning of handes.

8. Vespasian, gaue for his badge, a Theatre.

9. Domician, two Mules, drawinge a sumptuous Chare, Polidore writeth, that the wolfe, the Minotaure, the Horse, and the Beare, were cognisances for the Romaines. Confer now these Emperours & princes with time, & you shall see whether they beauncient or not, & the badges also that they toke to them selues to beare, to be vpon diuerse and sondry good consideracions. Of late likewise, kinge Struen of England tooke vnto himselfe, the Sagittary, not onely because he was assisted of the archer, but because he entered this Realme, the sunne being in the signe of Sagittarius. Charles also, the sixth of that name, French King, rooke on him to beare the flying harte, for that he dreamed, that hee rode on such a one, in his pastime of hawking: For

The Accedens

princes maye take vnto them selues, what deuice they will: So it bee borne of no man beefore that time, L. VVherefore haue you vsed the number of nyne, in all your demonstracions more then anye other? G. Not onelye because it is aptest for this science, for that the rules incident thereto, chieflye fall out to that number, but that for that of all simple numbers, it is most of content, The figure wherof holdeth all other vnder it, as by the art of Arithmetique, ye maye soonest perceaue, where ye shall finde, that all articles and compoun-des, bee they neuer so huge, are made of nine figures. The golden number also of it selfe, is the laste, the whiche ye may equally diuide into three odde partes, whiche haue bin resembled to the blisse of the.iii. Ierarchies of holynes. In the which euery one hath a likenes of the Trinitie. VVhen God the father had expul-sed the prince of pryde, with his assentantes from heauen, there remained, as there do yet ix. holy or-ders, As Seraphins whose prince is Metatron. Cherubins ruled by Orphamel. Thiraine whose lord is Zaphkyell. Dominations vnder the subiection of Zadkiell. Potestates, whose prince is Camad. Ver-tutes subiectes to Raphael. Principates, whose ruler is Hamiell. Archangels whose lorde is Michael. Angelles, with their prince Gabriell. Far likewise vnder all these there are ix. mouable speares, senten-ly, vnto whome for there continuall Armonye, the Poetes compare one of the nine Muses with there apropried people. As Calliope dwels in the hiest and swiftest speare where she remayneth Goddess of Herehaughtes. In the second fixed starry spere is Vrania,

Vrania, the goddess of Astrologiens. Polimnia, inhabiteth the sphere of sage Saturne, and is goddess of the depe witted Philosophers. Sterpsicore who dwelleth in the sphere of Iupiter, is goddess of all gladnes made with instruments, of low, soft, and swete sounde. Clio remaineth in the sphere of Mars, as goddess of the Historiographers, and of suche, as with steely strokes haue stablished stout stomakes. Melpomene, whose being is in the sunne sphere, is goddess of Tragicall writers. Erato that dwelleth in the sphere of Venus, is the goddess of all solace. Euterpe resteth in the sphere of Mercury and is goddess of Lowde noysed Instrumentes, as Trumpets that geue warning of peace, and warre. Thalia, occupieth the sphere of the Moone, and is counted the goddess of all good ditties, as songes and Sonets. In the little inferior worlde called man is also contrained, nyne exterior and interior senses, as memory, thought, ymaginacion, perseueraunce, hearing, sight, smelling, tasting, and touching. Besides all these, it were possible to write of as many notable things, generally contrayned vnder the number of nyne, as Plato liued yeres, which were nyne times nyne. But repaire to the fift Chapiter of Mathewe, and the sixth of Luke, and see howe comfortable a thinge it is to reade of the nyne beatitudes. Finally to conclude, it pleased God in his humanitie, to yelde vp his holyc spirite the nynt hower of the daye. The secretes of whiche number, I whollye referre to the curious searching of the profounde Cabalistes as a thing that farre passeth my slender capacite, to conceaue the same,

The Accedens

L, well Sir. what do you thinke of me, may I nowē
procede one degree, to be a purceuant? G, I see no
cause to the contrary, if with this that I haue taught
you, you haue the french tongue, and can speake
good Englishe L, I can somewhat of the frenche
language, and as for myne Englishe it muste needes
bee good, for I was borne in London. G, That lit-
tle aunswereth thereto. For such is the Englishe of
those famousse Citizens (I meane of the vntaughte
sorte) that one of them, can scant rightye vnder-
stand an other, For if the one bidd the other God
morrow, if it be not ment with the harte, it is but
woordes of course, and not good Englishe, Ney-
ther to curse, sweare, vncharitablye to chide, and
speake woordes of vanitie, is good Englishe, Ney-
ther the worde. xii for the hundreth, is good En-
glishe, for the talke thereof, is betwene two persons
& the lender muste needes (of qualities) be a lewe,
But the wurste Englishe of all is, when iii, sundrye
persons meete together, not farre from London
bridge, that is to saye, the Miser, the Broker, and the
nedy man, then, xx. li. is taken out of the hundreth.
which my meaning I think herein you vnderstand,
to be, that I wishe an Herehaught to be of right so
perfit in life, that none of these blemishes should de-
face his name L, well sir, let the preacher alone with
his good exhortacions, for the amendement of
suche people. For my parte, I trust so to behaue my
selfe in this point, as (I hope) not to falle your ex-
pectacion therein. Wherefore if it please you to create
me a Purceuant, I shalbe ready, to doe you the ser-
uice I can at all tymes. G, well deuise to youte
selfe

selfe a name, stande vp, and take exhortation, knele
downe and take your creatiō, what is your name
L. Golightly. G. Golightly, in the name of the
Queenes maiestie of Englande, I creat thee a pur-
ceuant, with all thinges, in othe and other waies
as bee specified in the Chapter of the purceuant
aforesaide. And thus I praye God make you as
good an Herehaught, as euer was Iaques Dartnel
whiche firste marcialled the armes of Englande
and Fraunce, quarterlye as they are nowe borne.
L. if it might please you, sithen that I am nowe an
Herehaught, I woulde gladly know what I should
consider in giuing of Armes. G. you clean mistake
the matter. There is no Herehaught, that geueth
Armes. The Herehaught, deuiseh but at the prin-
ces commandement, or els licensed by his letters
patentes, in whiche denyse hee hath these nyne con-
sideracions following.

1. Firste whether hee that shall beare them haue a
desire to beare Armes, and willinglye will keepe
them from dishonour.
2. VVhether hee bee able to declare, his pedegree,
as of his father, mother, graundfather, graundmo-
ther great grādfather, & of his great grādmother.
3. Thirdly, he must search for all these Mariages,
& see whether hee maye finde, that of right hee may
beare, & to giue the same with augmentacion, or
order, that is to saye, with a congruent difference.
4. The fowerth, what he is of condicion, whether
clene of life, iust in promise, a keeper of hospitalitie
cōningial, or anye one of the vii. artes liberal, or of
Diuinitie Cosmographi. Historiographi, Phisike,

The Accedens

Lawe, Ciuile, Canon, or of the Realme, and whether he be a philosopher, of whome ye shal heare what Diogenes saith. A man voide of philosophie is farre vnmeet for all good occupacions. A Philosopher where soeuer hee becommeth, payeth for his repaste, if at the table hee talke of Philosophie. Philosophie healeth all the diseases of the mynde. The Philosopher only hath victory of men and reputeth all countreis to bee his own natieue soyle.

5 Where hee was borne, at what tyme, and whether free or bond,

6 Of whom he hath had praise, or testimonie of good acts by him done, whether of menne of witt knowledge, or industry either else of women.

7 To whom he hath done seruice, whether to the Emperour, king, or any of nearenes of blood to them, or Prince, Duke or Earle.

8 How he hath serued, whether in field of warre, in straunge prouinces, as Ambassador, or at the carpet, as a counsellour.

9 The nyth and last of all, when he deserued to beare Armes, at what time of the yeare, moneth, day, and hower wherto due regarde is to be taken heed, as by example shall ensue.

1 As if it were in the firste moneth Marche to assigne somethinge to him appertaining to the Ram, or the Rame himselfe, where the mastery of colours, must be tawny.

2 Aprill, either the bull or something of the Bull whereof the masterye of the colours, must be sad greene.

3 Maye,

- 3 Maye, something that either goeth together for company of loue, as the Turtle. The mastery of the collour must be light greene.
- 4 Iune, the Crabbe, or something appertaining to the same, the mastery of the colour must be Carnation.
- 5 Iulye, the Lyon, or some thing appertayning to the Lyon, the masterye thereof must be of colour Redde. But the Herehaught must take heede, to whome he giueth this beast, least Diogenes mocke him, as he did one, that ietted vp and downe the streates, in a Lions skinne saying, a shepe hath put the mantell of manhode and prowes to shame. Therefore the Herehaughte muste knowe him, to haue some condicion of the Lion.
- 6 August, the Mayden or some thing appertayning to the virgin or virginite, clad in that golden colour of yelow.
- 7 September, the Ballaunce, or some thyng appertayning to equalitie, whereof the masterye must be blewe.
- 8 October, the Scorpion, or some thing hauing the shape of him, or qualitie, VVhereof the mastery must be of the colour vyolet.
- 9 Nouember, the Archer, or some thing appertayning to the same, wherof the mastery of the colour must be purple.
- 10 December, the Goate, or some thing of him, or appertaining to his qualitie, wherof the masterye must be of colour blacke.
- 11 Ianuary, something that is of watrie cōplection as a Puffin, or such like birde, that liueth by water, wherof the mastery must be of colour white.

The Accedens

12 February, Filhes, or some thing of them appertaining to them. Whereof the maistry must bee of colour Vesse, that is the colour of the Turcas.

There are also nync other secrete consideracions, which Herehaughtes must keepe to them selues, that hereafter you shal knowe, with other thinges that I nowe keepe from you. But yet heerein to procede, the Herehaught must haue a singuler respect to the face of him that should haue the Armes.

VWherehe shal well perceaue, in what season of the yere, his owne complexion will serue him to doe best seruice in: and thereby to geue him token according. As if in spring time, his token must be the Ape, or the Camelion, or some parte of them, of the colour greene, not light or sad, but betweene both, which commonly is called a grassie greene.

2 If in Somer, either a hounde or Salamandra, or some parte of them, of the colour, Brusk, which is betweene Geules and tawny.

3 If in haruest, his token must be either the hogge or the Crapeaux, or some parte of them, of the colour Russet, which is somewhat lighter then black.

4 If in winter, his token must be either the shepe or the herring, or some parte of them, of the colour Gray, which is commonly called the Fryers graye. Morcours; if the man that shoulde bee honoured with armes, may not appeare personally before the Herehaught, as the like hath becomel, that a yoman hath beene made a knight at the going to assaulte a holde, and diuers other waies, that I could rehearse: Then the Herehaughte shall vie the Astro-

on, or such like thinge, that I could rehearse: Then the Herehaughte shall vie the Astro-

notificall figure, and so tricke him out a congruent
 coe. of armes, hauing alwaies a regarde to prebea-
 ring. L. In the second consideracion you say, whe-
 ther he be able to declare his pedegree, and if hee
 bee, yet I am not able to note it, because I neuer lear-
 ned so farre. G. I will also teache you, the order of a
 direct pedegree, in twoe sondry fortes, and both to
 one entent, as foloweth,

Descending.

Elyzabeth by the grace of god, Emperesse from the
 Orcades Isles, to the mountaines Piraney, Queene
 of England, Fraunce and Ireland, defender of the
 faith &c. Daughter of king Henry the viii.

Sonne of king Henry the vii.

Sonne of Edmund, Earle of Ritchemond & Mar-
 garet his wife.

Daughter of Iohn, Duke of Somersett.

Sonne of Iohn Marques Dorsett.

Sonne of Iohn of Gaunt Duke of Lancaster.

Sonne of king Edward the thirde.

Sonne of king Edward the seconde.

Sonne of king Edward the first.

Sonne of king Henry the thirde.

Sonne of king Iohn.

Sonne of king Henry the second.

Sonne of Maulde thempresse.

Daughter of king Henry the first.

Sonne of king VVilliam the Conquerour.

Sonne of Richard the thyrde, sixth Duke of Nor-
 mandy.

Q. iiii.

The Accedens

mandy, and Nephewe to Emme, mother to kinge
Edwarde the confessor, and king of England.



The fiede Iupiter, a
crosse Potance betweene
v. Marteletes of the
Sunne.

Ecclesiastes . Well is
they (O land) whose king
is come of nobles.

Ascending.

King VVilliam the Conquerour, was
Father to king Henrye the first.
Father to Mavld the Empresse.
Mother to king Henry the seconde.
Father to king Iohn.
Father to king Henry the thirde.
Father to king Edward the first.
Father to king Edward the second.
Father to king Edward the thirde.
Father to Lyonell Duke of Clarens.
Father to Philip, married to Edmonde mortimer,
Earle of March and Vlster.
Father to Roger, Earle of Marche, and Vlster.
Father to Anne Countes of Marche, and Vlster,
that married Richard, Earle of Cambridge,
Father to Richarde, Duke of Yorke.

Father

Father to king Edward the fowerth.
 Father to Elizabeth, that married kinge Henry the
 seventh, mother to king Henry the cyght.
 Father to the most high and mightie princes, and
 our most dread soneraigne, the Queenes maiestie
 that now is, of whome I pray God, if it be his will,
 to send some fruite, as well to the comfort of her
 maiestie, as to the greare ioye of all her subiectes, &
 stable luertie of this realme. But ere you departe, as
 I first began, with a shielde of antiquitie worthelye
 borne of olde, for honours sake: so will I endelike-
 wise with a famous scutcheon of renome, whose
 firste bearing, dyd whole ye springe of the former
 cause.



He beareth Azure, a Pega-
 sus Argent, called the horse
 of honour whose condicio
 Sorares the xxlii. Emperour
 of assiria, honored so much
 for his swift course, As hee
 judged him not framed, of
 the grosse masse of comen
 horses. And therefore S.
 Geffreye Chaucer buylie
 vnto him (after of his owne
 nature & condicion, a house called Fame, a place
 mete for the horse of honour) whose originall the
 Poetes faine was, when valient Perseus the souldi-
 er of the goddes Pallas, in dangerous fight, atche-
 ued by helpe of her glittering shielde, the battaille
 againste Medusa, the daughter of king Phorcus,
 who

who when he had severed the head of this onely
monster, straighte gushte out the streames of blood
in suche abundance, as thereof grewe the flyinge
horse, to shewe forth the same of so happy a con-
quest, who takinge flighte towards the heavens,
(where hee is now fixed) strake with his feete, the
highest toppes of Mounte Helicon, from whence
immediatlye, rose the fountaine (Hypocrene)
wherein the Muses take there delight and bathe,
whiche fountaine, lithens in all ages, hath suffi-
cientlye watered the growinge plantes of the plea-
saunt countreis adioyning. And lately, so wythe
the clearest streames hath abounded, as exceeding thol-
de lymittes, burste forth the bankes, reachinge
themselfe, to countreis, farther dystaunt, sweete-
lye moystinge the soiles thereof. And emongest
other, pleasauntlye was late ouer tholde forworen
Temples, dedicate to Godes, as places meete for
Pallas Muses, to inhabite and make there pastance,
where nowe is placed a souldiour that doth defend
the same, named Pallaphilos, the highe constable
of the Goddesse her selfe, marshall of thinner Tem-
ple, whose magnificent courte, with rare deuysing
of the Godes themselves, broughte suche admira-
tion to heapes of ruder number, that althoughe I
might see it, yet coulde I not approche it by the
length of Strabos kenning, when from farre he sawe
the nauy of Pnyx. And therein I thought mee in
Tantalus paine, to swime in so sweete dewes on eu-
ry side, yet not hable once tassy the thereof. I haue
heard you aptly descrye this horse, wherein I com-
mend your compendious instruction, And by the
way

way you touched a Prince, a souldiour of Pallas,
whose honour ye seeme muche to allowe. I praye
you therefore, seinge our talke tendeth to honour
let vs not omitte the worthinesse of such a persone,
who as it seemeth, deserueth fame, even by nature
to shewe forth his praise. Therefore let me vnder-
stand at length what ye ment therein, G. Yf you will
attende, I will as my memorie serueth, vtter as I can
the man that I meane: And shewe you what I sawe
in his court, touching Armes, and martial prowes,
(as things whereto I toke best regarde and meetest
for my facultye) Other matters which happened for
solace of minde, by helpe of al the liberall Sciences
flowing so abundantly, as it seemed in deede, the
Muses had there abyding, I wil passe ouer for lacke
of skill to vtter the excellencie thereof, to suche as
sleepe in pernaesses hill, & haue tasted of Helicon, or
dronke with Hesiodus flowing eloquence, to sette
forth the praise, according to the worthines: And
will retourne to that I began with Armes, a matter
meet for a souldiour. After I had traueiled through
the East partes of th unknown world, to vnderstand
of dedes of Armes, & so arriuing in the faire ryuer
of Thames, I landed within halfe a leage fro the cytie
of London, which was (as I coniecture) in Decem-
ber laste. And drawing nere the Citie, sodenly harde
the shot of double Canons in so great a nūber, & so
terrible that it darkened the whole aire, wherewith
although I was in my natieue countrey: yet stode I
amazed, not knowing what it meant. Thus as I abode
in dispaire either to returne or continew my forme
purpose

purpose, I chanced to see comming towards me
 an honest Citizin, clothed in long garment, keping
 the high way, seming to walke for his recreation,
 whiche pronosticated rather peace then perill. Of
 whome I demanded the cause of this great shot,
 who freely answered, It is quoth he warning shot
 to thofficers of the constable Marshall of the In-
 ner Temple, to prepare to dinner. why (said I) what
 is he of that estate, that seeketh not other meanes
 to warne his officers, then with suche terrible shot
 in so peceable a countrey. Mary sayth hee, hee vte-
 reth him selfe the better to bee that officer, whose
 name hee beareth, I then demaunded what prouince
 did hee gouerne, that nedeth suche an officer. Hee
 answered me the prouince was not great in quan-
 tite, but auncient in trewe nobilitie. A place said he
 priuiledged by the most excellent princes, the highe
 gouernour of the whole land, wherein are the store
 of Gentilmen of the whole Realme, that repaire thi-
 ther to learne to rule, and obeye by lawe, to yeelde
 there fleece to there prince and common weale, as
 also to vse all other excercises of bodye and minde
 whereunto nature most aptly serueth, to adorne by
 speaking, cositenaunce, gesture, & vse of apparel, the
 person of a gentleman, wherby amitie is obtained
 & continued, that gentlemē of al countries in there
 young yeres, norished together in one place, with
 suche comely order, and dailie conference are knit
 by cōtinual acquaintaūce in such vnitie of minds
 and manners, as lightly neuer after is seuerid, then
 whiche is nothinge more profitable to the cōmon
 weale.

weale. And after he had told me thus muche of honor of the place, I commended in mine own conceite the pollycie of the gouernour, whiche semede to vttre in it selfe, the foundation of a good comon weale. For that the best of their people from tender yeres trained vp in precepts of Iustice, it could notchose, but yelde forth a profitable people, to a wise comon weale, wherefore I determined with my selfe, to make prooffe of that I harde by reporte. The nexte daye I thought for my pastime to walk to this temple, and enteringe in at the gates, I found the bulding nothing costly. But many comly gentilmē of face and persone, and thereto very curteouse sawe I passe to and fro. So as it semed a princes port to be at hande. And passing forward, entered into a church of auncient building, wherein were many monumentes of noble personnages armed in knightly habit, with their coates depainted in auncient shieldes, wherewith I tooke pleasure to behold. This gasing as one bereft with the rare sight. Ther came vnto me an Herchaughte, by name Palaphilos, a king of arms, who courteouslie saluted me saying, for that I was a straunger, and seming by my demeanour a louer of honour I was his geste of right, whose curtesie (as reason was) I obeyed answering I was at his commandement. Then saith he, ye shall go to myne owne lodging, here within the palace, where we will haue such cheare as the time & countrey will yeld vs, wherewith assure you, I was so entertained, as no where met I with better cheare, or company. And after we had thus wel reposed vs, in couenient time, he ledde me into his office

office of Armes. The keeper thereof was his Calli-
gate knight named Diligēce, where lay comly cou-
ched bookes of auncient gestes, dedes of honour,
Chronicles of countreis, and histories of sundrye
sorts. There were also, thorders of Coronations,
Creacions, Dubbings, Musteringes, Campinges
with peacefull Progresses, weddinges, and Christe-
ninges, Orders of Robes Royall, and honorable
Triumphes and Moornings, curiouslye hanged,
& decked with mappes of sundrie countreies, des-
cribing their situations & comodities. A boue the
rest, was a valence, where were Escocheons, of tho-
norable estates nowe liuinge within his prouince,
within al these, sathis pursuant (Trusty. And his
messenger (Swifte) Studiously keeping those monu-
ments from wormie wemes. And further within,
there was a separte roome for his priuate Studye
wherein sate his Herchaught Marshall, and afore
him laye fower legers of huge ynlumme, all of sin-
gle cotes. And vpon Shelves rounde about, we-
re touched, his seven yeares visitations, vpon a si-
de borde laye straight Pedegrees ascending, and
Genelogies discedinge, and Ramous. And vpon
the valence of that Studye, weare Scocheons of
vnperfite bearinge. Also with in a presse, closelye
kept, laye diuers reuerfed cotes. And on his right
hand, stooode a faire Armour, which at a tryum-
phe, by misfortune fell into the felde. And on the
lefte hand, the bardinge of a good steede, also a
sweorde with a Gauntelet, all these, quoth hee be
not yet redeemed. And after he had thus shewed
me thorder of his studie, he ledde mee towardes

the Pallace of his Prince, to passe the tyme wyth pleasure, & by the way began to tell me a tale, the effect whereof I will recite. A gentleman (quod he) named Desire, walking for his pastaunce in the fayre fieldes, beeholding the bewtifull shapes of dame natures deckynges, sodenlye felt the aire of pleasant Eolus, the breath of Fame, who sweetely recounted to him dame Bewties giftes, whyche done, as he sodenlye came, so likewise, vanished vnknewen, wherat the gentleman not a litle maruelled. In whiche amaze, (Gouernaunce) him saluted saying, bee not agast, for I Gouernaunce shall bee your shielde, and euen yonder commeth Grace, who also will be your protectour, wherewith Grace likewise, him embraced, I thanke you both (sayeth the Gentleman.) I was somewhat astonned at the sodaine comming, and retourne of Eolus, till comforted by Gouernaunce. And I reioyce my so happy chance to meete you here, whome so long I desired to see. well saith Gouernaunce, seing we are so well mette, wee will this faire daye (wherein Phebus sheweth himselfe) walke for our recreation to the tower of Doctrine, whether when theye came, comelye Countenance the portres, frindly them saluted, and required them to passe in, taking Gouernaunce by the hand, and conuiede them, to thartes liberally, where dame Congruitie receaued Desire, with his companions: and them instructed in all thorders of there house. And after a tyme they had thus abiden there, Desire chaunced to espye dame Bewty passig to & fro in the tower of Solace, who he crantly beholding, praised much her colly shape
and

and wished her company, myndinge to please
 forth into her presence, and ready to enter in at
 the doore, Daunger, depainted his blushing face,
 and would not suffer him to approche, where with
 he receaued grieve. For remedye herein hee made
 suit to Counsell, declaring that with beholdinge
 Bewtye, hee was entrapped vnwares. And desyrous
 to acquainte himselfe with her qualities, he thoughte
 to offer her his seruice. But thrust backe by Daun-
 ger, durst not attempt his sute. Counsell bade
 him not dispaire, thoughte dainty Daunger and
 frowarde Fortune, had geuen him repulse. The
 meanes herein (saith hee) to spye them, is ac-
 quainte your selfe with wisdom, whose swaye is
 suche in this court, that dainty Daunger, wyth
 her pewmate Fortune, dare not appeare in his pre-
 sence, for hee listeth alofte, suche as to hym see-
 meth good, and treadeth downe theire darlings
 like weakelings, voyde of anye refuge. Therefore,
 whoso will pleasure winne, let him with wise-
 dome firste bегinne. And then no doubt, your
 Ladye will pitie your plainte. And the rather, when
 shee seeth that by diligente, you seeke to obtaine her
 seruice. For harde is the harte, that loue perceeth
 not. Let Troylus bee to you heerein a Mirroure,
 howe ofte he languished wrapt in Venus bandes,
 yet Time obtained loue of thuntrew Cresside. And
 after sorowe, hee eftsfoones obtained ioye. See also
 Ponthus that loued Sidone, with what carefull tra-
 uaille, and vnquiet rest thunnappie corps was tor-
 moiled, with a restless head, til Time obtayned her
 grace to graunte him saluoure, whome after rested in
 greate

great felicitie; Examples a thousande more maye
 be founde heerein. Wherefore leaue of this ruthe;
 and sette to line by hope; till tyme maye prepare
 the blynde boy to pearle her tender harte; & force
 her to yelde to Natures heft. Then shal ye see the
 glyding lookes scale forth, and shewe theselues
 the messengers of Ioue, whose sugred vapors knit
 with Venus cosent. And after the sighes doth ease
 the meltinge harte. Wherefore sorow no more, for
 surely Opportunitie and Tyme, ouerthroweth stron-
 gest Towers. And think you then, the selfe womā
 maye resist. No no (quoth he) therefore proude,
 Time will espie when Nature shall preuaile. Alas
 (quoth this Gent) shee is besydes all ornamentes
 of Nature, of noble parentage, Riche in possesi-
 ons, and large of dominion. I doubt therefore, Dis-
 dayn, with scornfull lookes, What though (quoth
 Counsell) withdraw not yet your suit, for he that
 spareth to speake, spareth to speede. Yelde not all-
 though shee say nay. The womanly gwise is euer-
 more to delaye. But none so stronge, that is inui-
 cible. And then Counsell enteringe into the closet
 of Secrecy, tooke his leaue, bidding him proceed.
 And thus after hee had well digested counsels
 aduise, he went to the house of Chivalrye, Where
 hee was lett in by the porter (Strength, and em-
 barced of youth and pleasure) who accompanied
 him, throughe the hall of auncient foundation,
 And so into presence chaumber. Rychely arrayed
 and tappesed wyth Arras curiously wrought, co-
 reiding the siege of Thebes, where fate knyghres,
 passing the tyme at chesse. There were Philoso-
 phers.

phers and Astronomers who droue the day away
with their studious games. And in the midst
vnder a riche clothe of auncient and sumptuous
worke, sat Chayred, Honour. To whom the
Gentleman humblye, him enclyned, shewing his
longe desire to see his maiesty. VVho welcomed
him. And after enqurie made of his further beha-
uiour, VVisdom, Magnanimitie, and Fortitude, re-
counted to Honour, the good reporte of this (de-
sirous gentleman) and what perilles he had assai-
ed to, attaine to his presence. In recompence wher-
of, Honour commaunded due deserte, to dubb him
knight of the fild. Audacitie bare his helme, Cur-
rage the breste plate, Speede helde his spures, and
Truth gaue him the charge which done accompa-
nied by Curtesie, and his brother Nourture, hee
passed forth to the pallace of Comfort, where hee
mett fellowship of knighthood, with Perseuerance.
There was hee armed, with hardines, wherewith
he vanquished the serpent with nyne heads, where-
on were carrectered the nyne seuerall names, Dissi-
mulacion, De lay, Shame Misreporte, Discomfort
Variance, Enuy, Detraction, and Doubtles, e-
nemies to knighthood, and then hee sacrificed in
my princes Tēple to the gooddesse Pallas, who to
continue his honour, ioyned him in marriage with
ladye Bewry, and satisfied his desire, with whome
after he had continued in longe ioyfull lyfe, he was
arrested by crooked Age, And driuen for thassu-
rance of his forthcōing, to finde suertie, Policy
and Auarice. And anon after was summoned by
Death, to appere at a day appointed in the cham-

ber of Felicitie; there to render a compte of the
 charge committed to his rule liuing Faide, with her
 seruant Memorie; were appointed to heare that
 compt; & in glosse the booke therof; And finallye
 write vp his epitaph for his discharge, in memori
 of his true honour; And after this order, finished
 in the Chamber of Felicitie; There appeared For
 worne Tyme, in darke shape, with facion, as I shall
 shewe you, An olde man, tall and stronge of perso;
 hating longe winges, and couered ouer all wyth
 Swallow fethers, In his right hand a brenning fier
 In his left hand, an Horologe, a Swoorde surelye
 gent. His dogges were ill bright, jarrout, & he was
 marked with the seven Planettes, in this wise, On
 the hinder part of his head, was Saturne, on his
 forehead, Iupiter in his mouth Mars, in his right
 wyng, Sol; On his left wing, Mercury, At his brest
 was Venus, and about his wast, was horned Dia
 na in the wane, This disguised shape, fel at dis
 cord with Fame, rebuking her presumption; in that
 she said, her praise shoulde be for euer, Sayinge hee
 would not only deface al her honour, but al things
 on earth And whilest hee stoode in this boasting,
 came Eternitie, apparailled in white vesture with a
 triple Emperiall Diademe, and sayde to him; First
 the highe God made heauen his owne dwelling
 place (althoughe his power is euery where) and
 there is Eternitie, where Time may not abyde, but
 is caried alwaies to wardes his, own end And as my
 maker had no begining, so shall I neuer haue endig
 All other thinges perishe, & lose their memory, I
 will I to my selfe, 120 Rail, 120 alone:

alone Eternitie, am invincible. And he that loneth
 God, doth his will, as a knight vanquishing, the de
 uill, the worlde, and the fleſhe. whose vertue shall
 liue with mee Eternitie, in sight of the highest,
 And as this tale ended: there hapned ſuche noyſe
 of ſhorte, as if it had beene at the battarye of Bul
 loyne, whereat I merueiled, thinking my ſelfe, not
 in ſafetie. Feare not (quoth Palaphilos) for it is
 the maſter of the ordinance, that ſcowreth his ſhot
 to trye their leuell, to be in readynes when the
 Prince ſhall commaunde. VVel (quod I) it is wel fore
 ſeene, in peace to prouide for waire. Thus talking
 we entered the princes hall, where as one we heard
 the noyſe of drumme and fyffe. What meaneth
 this dromme ſayde I. Quod hee, this is to warne
 Gentlemen of houſholde to repaire to the dreſſer,
 wherefore come on with mee: And ye ſhall ſtande
 where ye may beſt ſee the hall ſetted. And ſo from
 thence brought mee into a long gallerye, that ſtret
 cheth it ſelfe alongeſt the hall, neare the Princes
 Table: where I ſawe the prince ſett, a man of tall
 perſonage, of manlye countenance, ſomewhat
 browne of viſage, ſtronglye featured, and thereto
 comely proportioned in all linemments of bodye.
 At the neither ende of the ſame table, were placed
 thimbaſſadors of ſundry princes. Before him ſtoode
 the caruer, Sewer and cup bearer, with great num
 ber of gentle men wayters attendinge his perſon.
 The Viſhers making place to ſtraungers of ſundrye
 regions that came to behold the honour of this mighty
 captaine. After the placing of theſe honorable giſts.
 The lordes ſtewarde, Treafurer, & keeper of Pallas
 Scale,

Seale, with dyuers honorable personages of that nobilitie, were placed at a side table nere adioyning the prince on the right hande. And at another table on the left side were placed the Treasorer of houshoulde, Secretarye, The princes Sargeaunt of lawe, the .iiii. Masters of the Reuelles, The kynge of Armes, The Deane of the Chappell, and diuers gentlemen Pencioners to furnishe the same. At another table on thother side, were sette the Master of the game, and his chiefe Ranger, Masters of housholde, Clerkes of the Greene cloth and cheeke with diuers other strangers to furnishe the same. On thother side againste them began the Table, the liuetenant of the Tower, accompanied with diuers Capitaines of footebendes, and Shorte. At the nether ende of the hall began the Table, The high Butler, and Panter, Clerkes of the Kitchen, maister Cooke of the priuie kitchen, furnished throughout with the souldiours and garde of the Prince. All which with number of Inferior officers placed and serued in the hall, besides the greate resorte of strangers I spare to write. The Prince so serued with tender meates, sweete frutes & dainty delicates, confectioned with curious Cookery: as it semed wonder, a worlde to serue the prouision. And at euery course, the Trompettes blewe the coragious blaste of deadlye warre, with noyse of drome and fyffe, with the sweete Armony of Vyllens, shakbuts, recorders, and cernettes, with other instruments of musike, as it seemed Appollos harpe had tewned therestroke. Thus the hall was serued after mozte auncient order of the lland, in

The Accedens

commendacion whereof I saye: I haue also sene the
seruice of greate princes, in solemne seasons and
times of triumph, yet thorder hereof was not infe-
rior to any, But to proceede, this Herchaught Pal-
laphilos, euen beefore the second course came in
standing at the high table, saide in this manner. The
mightie Pallaphilos prince of Sophie, hygh cōsta-
ble Marshall of the knyghtes Temples, Patrone of
thé honorable order of Pegasus & therewith crieth
alarges, The prince praising the Herchaught, boū-
tifully rewarded him with a chayne to the value of
an hūdreth talents. I assure you I languishe for lack
of cunning ripely to vtter that I sawe so orderlye
handled, appertaining to seruice, wherfore I cease
and returne to my purpose, The Supper ended and
Tables taken vp: The highe Constable rose, and a
while stood vnder the place of honour, where his
achiuement was bewtifully embrodered, and de-
uisid of sondry matters with thambassadours of
foreine Nations, as hee thought good: Till (Palla-
philos) kinge of Armes came in, his Herchaught
marshall, and Purseuant before him, and after fol-
lowed his messenger and Caligate knight, whoe
putting of his coronall made his humble obeys-
sance to the prince, by whome he was commaun-
ded to drawe nere and vnderstand his pleasure.
Saying to him in fewe wordes to this effect; Palla-
philos: Seeing it hath pleased the highe Pallas, to
thinke me to demerite the office of this place, and
thereto this night past, vouchsafed to discende frō
heavens to encrease my further honour, by creating
me knight of her order of Pegasus, as also com-
maun-

manding mee to ioine in the same societie, suche
valiant Gentlemē through out her prouince, whose
lyuing honour hath best deserued the same, the
choise whereof most aptly belongeth to your skill
(being the watchman of their doinges and regi-
ster of their deserts) I will ye chose as wel through
out our whole armies (as also where) of such spe-
ciall gentlemen, as the godes hath appointed the
number of. xxiiii. and the names of them present
vs, commaunding also those chosen persons, ap-
peare in our presence in knightly habite, that with
conueniencie wee maye procede in our purpose.
Thys done, Palaphilos obeying his princes com-
maundement departed. And after a while retur-
ned, accompanied with. xxiiii. valiaunt knightes,
all appareled in long white vestures, with eche
man a Scarfe of Pallas colours, and them presen-
ted with their names to the Prince who allowed
well his choise, and commaunded him to do his
office. Who after his duitie to the prince, Bowed
towards these worthye personages, standing e-
uery man in his auncientie, as he had borne armes
in the fielde, and began to shewe his princes ple-
sure with thonour of thorder much to this effect.
If valyaunt thaccion of vertues deedes, Achilles
power in fielde, or Phirrus poillie in Campe, or
Scipios fortune in manly Conquest, deserue sta-
tures of perpetuall memorye. Then you whose
force, fortune foloweth, whose prowes spredeth a
brode, whose conquests great, filleth the world with
admiraciō, deserue to be crowned wyth renoume.
That

That by politique gouernement and longe tryed skill, haue happlyeatcheued, that by others was attempted. Like thenheritors of those auncestours, who, for the common state neither spared labour, losse of lybertie, nor life, and all in aduancement of the same, whose bodies although nowe deade yet their vertue liues alofte, to thonour of you, their posteritie. And as we see the forworne stock, clasping the yonge, and happy graft, closeth his shaken riftes, and is reuyued as young againe: So you, as blowinge buddes, of perfectte roote, whose vertues, keepe moyst tholde honour Pursue the tried steepes, of so good beginning. And haue ateyned (to your great honour,) in time to bringe forth, so happy gouernement, as wee nowe beholde wyth admiration. So placed in tippe of high estate, as Pallas, had touched the corner stone, which cannot swerue, if courage lynked with Loialtie, fayle not to supporte. VVhich if it happen as the goddes forbidde, thonour gained with losse of so many frindes, bloode of mighty Enemies, destrucciō of so manye riche regions, fertyle soyles, populous Cites, heaped together in so many yeares, shal in a momente, turne your conqueste, to perpetuall infamy, with rewin of the whole. For that state is well gained, which honour cōtinueth. The prince well waying this worke, so greate, so newe, obtayned with so many perilles, Euen tempered with bloode of so manye Enemies, can not assure it selfe with many friends. Neither long a byde, without that vnitie, wherein it had his being, hath therefore chose by oracle deuine, a Sonet of Pallas knights,

aunswere

answerig her nature & cōditiō, where as she is dagh-
 ter to mighti loue, nothinge Inferior to her father, so
 polycy to her is propper: That the rather these natu-
 rall powers (armed wisdom) working in you her
 knightes, Ye may like souldiers & so mighty a pa-
 tronneſſe, continue and aduaunce the glorye alrea-
 dy gayed. Whiche broughte to rypenes, you
 ſhalbe partakers of the fruit herein, with one yoke
 to leade foorth, and lyue in one conſente, not as
 ſlaues: overwhelmed with the drunken dregges
 of ſlouth: Neither as ſubiectes to greedy gayne,
 but as free borne, of noble mindes (vniſpotted in
 filthe of this vaine lyfe) preſe on as companions
 in armes. That he of you, and you of him, being
 ſeuerrall members, maye create and conioyne, one
 uſeperable body, as the whole maye ſupporte the
 partes, eche parte ſeruinge his place to ypholde the
 whole. For thinges deuided, carye their onelye
 ſtrength, which being together, double their en-
 duringe. This vnion a knot in diſſoluble, lynked
 wyth your conſentes in ſo honorable a ſelowſhip
 is a ſure ſhilde to this eſtate, againſte all throwes
 of Fortune. This vnion, perfectlye rooted, maye
 ſo thoroughly worke with euerye of you, as with
 the fathers Patrimonye, the ſame maye diſcende
 to the poſteritie. So as your loyaltie, lynked with
 fidelitie to this eſtate and honour, maye ſeeme to
 haue none ende. This perfected, the reſte of the
 buylding muſte nedes become inuincible. To the
 well framinge whereof, ye are coupled in amitie,
 then trye, and harborough of highe honor. And
 as heretofore, thoſe woorkes of Nature, haue
CHAPOL
wel

well declared you, fraught with noble myn-
des: So hope I hereby, ye will nothing declayne
from auncient Fame, Neither become forgette-
full of so greate a benifite, nor as foreweryed
fouldiours, be take you to careles rest: But rather
follow Fortunes ensigne (with offered occasion)
to preferre your common wealth. Confiderynge
that valiant courages, suffer no peril vnattempted
to encrease theire double honour, that when the bo-
dy is dead, the fame yet liueth with Gods, Thone-
ly pufte of whose praise kindeled the harte of Ny-
nus to establishe Thassirians Monarchie, Arbactus
to translate the same to the Medes, Cyrus, to the
Percians, Great Alexander, to shoulder it to the
Macedonians, And lastly stired the Romaine cou-
rages, whose name thundered Rome, to the terror
of the world: to daunt those mighty nations, and
forced them to yelde their Conquestes, Rome, &
honour, So in all times, and ages, and emongst all
nations, proves preuailed, and policy ruled with
high honour in triumphe. And the noble mynde
whose restles head feeleth no trauaile, seeketh to
attaine fame, the reward of glory and conquest.
wherefore hauing presentye a Prince, a guyde to
your well dooing, a Patron of true nobilitie, no
lesse skilfull in Martiall feates, then readye with ar-
med handes in your defence and honour, whose
magnificence, this enriched Escoccheon, authory-
zed by trouth, and men of my skill, doth sufficient-
lye declare. Although to the worthynes I cannot
shew soorth the excellency thereof, yet in dischar-
ging my dottie to armes, I will seeke what maye be
founde,

found, following the plaine pathes of the bearer. And as hereunto, I am not ignorant of the diuers kynd of emblazure, with there distinctions, vsed in Heroicall discipline, some by colour and Mettall, Stones of vertue, as by the heauens themselues, so meane I not, to handle the baser manners. But rather following the excellency of the person (whose honour I haue in hand) vse them blazure thereof by heauens, fittest for the cote of so noble a Prince, & leaue thinferior sortes, as meete for meaner personages. And thus muche saide in effect, hee shewed tha chieucement with his rodd, and procedeed to themblazure of the whole cote, briefely expressing the particuler causes, of bearing euerye parte thereof.

The high and mightie Constable, beareth Mars a Chiefe indented twoo Barres Sol, on a Scocheon of Pretence, Ioue, and two Flafques, Sol, a Dragon Mars, an Egle Saturne, vnder one Emperyall crowne, al with in a collar accideled, deuided with double P.P. endorsed with a Tablet of thorder of Pegasus. The Targe of the highest Godes Pallas, of Christaline colour, set on a Torce, Luna and Ioue, manteled Saphier, doubled Pearle. All which assisted are, by the strong Hercules, and skilfull, Atlas. And then began hee shewe the causes of bearing of euery piece, as he emblazed them.

This first parte of the shielde, vttereth vnto you the beholders, that by the Gewly field, with Chiefe, and Barres, Or, is signified the furyous and armed Mars, whose glowing harte, thirst bloudy reuenge. Yet herein such power, not wholly ruling.

Barred

Barred by pleasaunt Sol, whose countinaunce ca-
 rieth myrth, and lighte bringerh ioye, to the face
 of the whole earth, whose nourishing heates, sup-
 presse the cruell coldes of dame Lunos cloudy aire,
 enemy to all Buddes and Plantes, that in time they
 maye yelde ripenes to mans reliefe: Resembled is
 to the condicion of this Prince, that as he is fierce
 and fiery Mars, armed with Targe and sword,
 toppresse Tirrannye and Gorgon nations, the ne-
 mies of vertue, and quier gouernement: So like-
 wise by bloody punishment, to teare the bowels
 of there rootinge lustes, and quenche his hoate de-
 sire: whose curled members so disseuered, bringeth
 ioye to the iust, and peace to the whole bodye,
 that eche maye dulic yelde to the common heade.
 Also by Sol, is further signified his exceedinge
 bountie, rewardinge with honour, the deserving
 Capitayne, as further declareth his line, and pro-
 geny, takinge roote from Ioue, by lineal discent,
 Heire to Proculus, sonne of Cadmus, sonne of
 Phormio, sonne of Nomos, lineall heire to Perse-
 us, Capitayne and brother to Pallas, conqueroure
 of the foule Gorgon, sonne of his father, the high
 God Iupiter, begotten of Danae, enheritours to his
 daughter Pallas, engendred of his owne brayne,
 who, as he is descended from these, by naturall
 procreacion: so there proper titles, patrimony, and
 fortune, he iustly doth possesse, wherein discending
 from the first roore, to his owne name: I will re-
 cite euery seuerall title, agreeable to euery seuerall
 name after the nature, and chaunce of there lines.
 And so in order of discent, ioynethem together in
 fourme

fourme of a style, wherein ye shall perceue oure
Prinsee the very heire of true nobilitie by naturall
procreation.

(Habiter) Solus summa felicitas (Pallas) Sapientia & Fortitu-
do (Pericuri) polentia & magnanimitas, (Nemox) Racio & iu-
sticia (Phormio) Pacientia & labor. (Cadmus) Exilium & ad-
uersa uictoria (Porculus) iudustria & Fortuna (Palaphilos)
virtus & scientia. All whiche naminge Pallaphilos
and so ascendinge vpwardes maketh this stile and
tide of your Prince. The louer of wisdom, leder
of fortune, victor to wauering chaunce which pa-
cience directeth with ruled lawe. Till preuaylinge
pollicie set on by corage geueth thouerthrow to
tyranny, placiuge wisdom to subdue chaunce, &
gouerne all in all. And as in the shielde, the Azured
fielde is resembled to the mighty Ioue, whose ex-
cellencie by nature is compared to the clere firma-
ment, being of it selfe the moste pure worke of thal
mightie, supportige the shining planetts with all that
orderly mocions therof, So it sheweth the percelles
prince his orderly mouing with provident pollicie
and singuler iustice, the pure Image of Pallas
kingdome. And as in the Azured Heauen, dan-
Phebus hath his being: That risinge in the state,
throwith his reflections againste the west, and gy-
ueth lighte throughout that whole that oure dim
sights, might beholde the wonderful worke of the
workman: So in this simple shielde, the flasquee
golde, yeldeth furth i the puritie of the Azured field
ther in conteigned. Signifying the shining prowes
raigning in the bearer, whose acts by armes make
clere in excellencie of the person, ioyful to the be-
holders, And the fire Dragon with Eagle Sable
nowed

nowed vnder a crowne Imperiall thone chieflie
 ruling, Sorith in loftie Skies, thother of more vn
 weldy substaunce abideth amongst men, fierce and
 terrible, whose one eare fast clapped to the earth and
 taile stoppage thother, with standeth thenchau
 ters drift, well discloseth his subtle nature, are yet
 thought two mightie contraries herein made one;
 Resembled to the crowned (Pallas) chiefe gouer
 nour vnder the highest firmament, and lowest ear
 the Rulinge all contraries, by one power, wisdo
 me, with drawing eche force by mutual accorde, to
 serue place with their peculier propertie for mans
 reliefe and want. Thenuironed order of pegasus
 pendant vpon a color accideled, deuised with
 pees endored declareth compassing foresight, con
 stant in loue of wisdome, whose name vttereth
 his nature by pees endored, Palaphilos patron of
 Pegasus, which is to say wisdom, the wel spring of fa
 me, agreeing with his worde, *Volat alta ad Sidera virtus*
 And the Targe of the mightie Pallas of Christaline
 colour, set on a Torce Luna, and loue manteled sa
 pheir, dubbed Perle signifieth that this targe of the
 Celestiall godes, sheweth thencestious life and filthy
 act comitted by Medusa daughter to king Phorci
 us, who spared not a publique place for holi rites,
 Yee the sacred Temple of Minerva to practise her
 filthy lust, with that sam God Neptune, wherof as
 shee openly fledde the discipline of womanly sham
 fastnes, she was by the Godes decree for her so
 foule a faulte, berefte of all dame Bewties shape,
 with eury comely ornament of Natures decking.
 The gliding eye framed to fancy amoureuse luste,
 turned

turned was to wan and deadly beholdinge. And
for those golden and crisped lockes, rose foule,
and hiddious Serpentes, the worste of waywarde
Aspes. Thus euerye seemely gifte transformed into
lothesome annoyaunce, of a bewtifull Queene, is
made a beastlye monster, horrible to mankynde,
A myrrour for Venus mynyons. So the darke sen-
ces of that gorgon ladye, whylest wonderinge at
the monster of her owne shape, that she behelde in
the shininge shielde of her enemye, was sodenlye be-
refte of all those her wonted witchinges. And nowe
nor able to alter the presente enemye, into her cro-
ked forme after the wonted manner, stood thus
amazed, till seuered was her ougelye head borne
in Pallas targe, from the carrion body to paye the
debte of her deserued trespas. This sheweth to you
a Prince, a Patron of vertue, the verrye knight of
Pallas, whose zelous affection preserueth rely-
gion, whose chaste disposition, defendeth places,
consecrate to godes from fylthie prophanation.
And thoffendours therein, with destruction of
themselves, as monstres of nature, hee plagueth
with perpetuall infamie, whose dispatche geueth
place to vertue, reysing fame to the glorye of ho-
nor prepared for ever. And as the Torse is by na-
ture wrethed with pure colours of wise Ioue and
Pale Luna, Manteled of the firste, dubled of the se-
conde, so kvttereth the naturall hastie behauour
of the bearer, neither aboundinge in hoate, lesier
neither oppsied with quauy colde. apt to vnweldi
flouth. But with in terchangeable gouernmēt of echi
disposition, suppressing the growig pride of bothe
who

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who is founde of modest behauiour apparched with Mantill of Secrecy and counsell (by pallas helpe) to him a naturall garment. All whiche are by (Atlas and Hercules). Thone for knowledge in the heauens, Thother for his xii. monstrous labours, to the profite of mankind, are sayde to susteine the worlde ypon their shoulders, utteringe to vs hereby the further properties of Pallas souldiour to bee skilfull in knowledg, and able tabyde the trauels of therth. So haue you her Knightes, An armed Mars, A champion politique, in fielde to fighte, or at home to defende, An ordered Iusticer without respecte, Mercifull to the meke, Enemy to monstrous Tirannye, Bountifull to the vertious, And clothed with secrecie, and counsell, The chiefe Dominatour in Earthe and Skies, who so ruleth the whole, as no parte may fall t agreeing with his deuise, whose vertue shineth by fame in the house of honour. Suche a prince your companion in order, is no wher founde. So mighty Mars doth gouerne you, as the golden Sphere hath not disclosed, whose wisedome leadeth Salomon, whose cōquestes excell Alexander, whose labours to Hercules, are nothings inferiour: whose power yoketh the mighty, and maketh free the bounde, whose government what estate offereth vnrrequired their obedience. All whiche time hath tried, And your eyes haue made trewe wher in the duety of myne office, ygeth me not to be silent, Epecially being of Pallas fashion, An auncient souldiour, preferred by skill to office of armes, whose continuance carrieth with it aucthoritie to iudge of Nobilitie, and

and Res martiall tendinge to honour. So holdē in
the firste age, as reuerenced by Libian fathers, ho-
nored by great Alexander, supported by Octavi-
an Themperror, crowned by Charles the greare,
and confirmed by lawe of Nations. Regellers of
trouthe, whose duitie is in battaile to iudge with-
out corruption to attribute without regarde, To
continue to posteritie, and preserve to fame the
victorious deserved honour: wherefore the fowles
in the aire, beastes in earth, fishe in Seas, with all
dame Natures motion, witnesse Pallas, wisdomē.
And bidden: pronounce the honour of this estate
with Glory and fame perpetually to endure. Ap-
proche ye therefore, approche ye noble gentlemē,
who serue so mightie a patrone, with so worthy
a captaine in so high a fellowship. And receiue the
Gwerdō of your triuall, the honour now offered:
That your liuing fame, may neuer perishe, til cou-
ching cowardise by shameful flight, & raging vice,
by dedly dent, are forced to flye the face of the whole
earth. Then your vertue shal pricke forth, Pegasus,
to liue alofte with Eterne felicity, who ruled all in
al. Thus his perfwacio ended, they were called forth
one by one according to their auncientie, & vpon e-
uery one attended seuen knights that bare the
peeces of his Armour. And kneeling in ope sight
was by the Herchaunt, armed with the helme of
Fortitude, who bad him manly to abide by wise-
dome, the blustering blast of swelling Envy, & tro-
warde fortune. The was he likewise armed with the
brest plate of Currage, that willingly hee shoulde
pur-

pursue vice, fearing no perill, being armed wyth
 vertue. After to him was deliuered the Targe of
 Pallas, for his defence, manfully tenuade, or poli-
 tiquelye to defende. Then was hee givewith the
 sworde of Iustice, to measure by deserte, and cutt
 shorte the monstrous heade of growinge Pride.
 Then were deliuered to him the spurres of Spede,
 to prickethere with the horse of fame. Then was
 hee couered with the Mantell of Pallas triple co-
 lours, Argent, Or, and Purpure; that by simple
 trouthe, secrete counsell, and good aduise to fore-
 cast ere he attempt, and then by speede to prosecute
 with effect. Then lastly was putt about his necke,
 the coller of Pallas order, with pendant Pegasus,
 to linke together with louing consent, his armed
 defence. That so by Pegasus, hee might to Honour
 mount, a place for a vertubus conquerour. And
 for better assurance hereof, Trouthe helde the
 sworde, whilst hee was sworn by the crosse there-
 of, which was thus.

Widdome the Gwyde of armed strength.

Vpraise you knightly heart.

By force of prooves haue to clymbe
 the lostyesovyer of Fame.

Aduance your honour by your deede,
 to lyue for euermore,

As Pallas knightes, by Pallas helpe,

Pallas seruie ye therefore.

And this ended, the high Constable dubbeth him
 with sworde, bidding him arise knight, by liuinge
 vertue. All which obseruanes finished, Pallasphilos
 biddeth them go offer to Pallas, the first fruites of
 there gotten vertues, geuing thanks to the god-
 desse with sacrifice, And so they departed towards
 the

the Temple, in such order as they came, saving ac-
 companied with two noble men, so every of the.
 And before them were all soundes of Mars his
 musike and officers of armes in their order, their
 sacryfice done, they returned in like sorte to Pala-
 philos hall, where they prepared games of honour,
 for Tilt, Turney, and such knightly pastime. And
 after for their solace, they masked with Bowties
 dames, with such heuently armory, as if Appollo
 & Orpheus had shewed their conning. At length the
 high Constable departed the hall, anon after, the
 squiers for the bodye prepared to rest. And the
 Vthers commaunded to auoid, and so I departed
 to Palaphilos lodging, where I lackt no entertain-
 ment. L. Sir, I thanke you for this good reporte, so
 well disclosed, as me thought, when you were tel-
 ling, I sawe the thinges doing, where in I comend
 your memory that someth not to omit any thing,
 but rather uttering worde by worde, as they were
 done. G. You knowe it belongeth to the office of
 armes, to make true reports (especially in matters
 of high honour) lest by corruption hee defaceth
 thinges well done, and thereby geues occasion to
 restles Enuy to spewe her poyson to Honours ble-
 mishe, whiche I assure you shoulde be to his great re-
 buke, For an herehaught must attēd with Aiacus
 eyes in drifts of Princes doings, whose fōre I vse to
 note in Tables, suche thinges as I heare & see them
 do, & in suche order, as I will be sure to omit none.
 L. Sir, it doth so appere. And sorry I am that latter
 tyme hath wrought no newer matter, that wee
 likewise might spende a longer time in reporte therof.

G. Why, are ye not yet finished with matters of honour? L. No surely, my desire is more now, then when you first began. G. Well then, I will some other time, when lay sure may strue vs bothe, stinne ouer one piece more that yet I haue in store. L. Marie sir now he better then euen now, for I haue wel attended. G. No so fast, you must thinke all shrewes at home be not a sleepe, wherefore I will hye me hence. This daye passeth on, the meat burneth, my wife hideth, and except I haste me home I maye haue no haue. Socrates shewre. L. Mary God defende. G. Nape, I woulde ierue paste, for (they saye) after a storme cometh a calme. L. In good faith ye halfe discourage me to lynk my selfe with suche a clogge, lest when I would be farthest of, I should finde it about my head. G. wel try when you will, & you shall find a shrew or a sleepe. And therefore, while time now leueth no better to vnder the rest I haue to saye, I wil leave vntil my returne. L. With most hartie thanks for this my laste farewell, I wishe you wd to fare, and also to haue as much of eury one, as shall haue instructions by this my learning. G. It is ynough, god be with you. Now (Go lighte) the pursuant is gone, I thinke surely he is likely to be conning, if he meete with a good Herdnight, which he is not like to do, if he faile with a southeast winde into Flaunders. For as Diogenes called a riche man without learning, a sheepe with a golden fletfe. So brotherly but countenanced by their gay cotes, Such he meet as serued the place that haue not the cunning to adde or subtract, but as the cow where cunning is, he will take his parte.

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And who that can do the same (Go lightly) shal be
come his scholler, vntil he haue learned as much of
him, as he hath alreadie learned here, and take him
for his soueraigne maister. This Herehaught is no
Steganographier, his name is Panther, an Here-
haught to the Queene of Englande, and serueth for
her Duchye of Normandy, which seigniorie, al En-
glish men are bound to honour, nor onely because
the most parte of the gentlemens auncestours that
are now, came from thence, with king VVilliam the
Conquerour, and were Normanes: But for the swete
reuenues fet from thence, at dyuers tymes by force
of armes, which hath bene rycher to English souldi-
ours then the spoile of the Samnites was to the Ro-
maines, who were armed in golde and siluer. For
in the time of king Edward the thirde, at one voy-
age, his souldiers were so laden with praye
of arme, as they esteemed no-
thing but golde, siluer,
and Estrich fe-
thers.

The

THE ACCEDENS
OF THE ARTES
MAGICKES

by

the



The Accedens.

The Herehaught that you see here, in a chemise
blanke, powdred and spotted with mullets Sable,
whiche of the olde Herehaughtes is termed Gerately.
He is shielded with one Escoccheon of Eng-
lande, firste borne by the Queenes auncester, holyc
Edward king and confessor. And whilest this He-
rehaught telleth of the banner, whiche is golde, a
Panther in his proper colour regarding: He friend-
ly warneth the Herehaught, with the woordes con-
tained in the lace of the same banner. Whereun-
to the Dragon replyeth, as appeareth in the scrole,
vnto whome the Herehaught aunswereth, as in the
long square vnder all appeareth. The Herehaught
thinketh him selfe to be euerted in a good cote of
Armes, presuming vpon the lawe. For Bartoll
saith, in time of neede, a man may take his shurte, &
blott it full of spottes, and that is verye good Ar-
morie. The Panther of all other, is moeste amia-
blest. For by the sweete breath of his mouth, and
the odoriferous sauour of his bodye, all beastes are
drawen to him. And as the Magnete, by his vertue
draweth to him the steele: So do all beastes fol-
lowe him, for the bewtie of dyuers goodly colours,
whereby they thinke them selues neuer satisfied
with the beholding thereof. And therefore they re-
uerence him, as becōmeth liege people to their so-
ueraigne. Sir Iohn Proysart writeth, that Sir Robert
Knowles found in the towne of Anser in Brittain
certein skinnies of this beast, whiche were valued at
5000, mottions of golde. This muche I thought
good to speake because the value of this noble beast
should be only esteemed according to his rate wor't.
Such

Suche is the vertue likewise thereof, as there is no pestilent fauour that may breede infection in the place where the same is hanged. The Dragon who holdeth the banner, wel may he be put in trust therewith, For as all beastes moste feare him: So tremble they at his gaste countenance. Though he in like maner, do feare the Panther so muche as he fleeth from the aire of him: Yet here he standeth to his charge, geuing example to you that be Gentlemen that haue receaued, the Sacrament of Knightly dignitie (for so hath it bene called euen so long after Christes birth) to stande to vpholde the banner, and maintaine the quarel of your Queene, Learne of the black Prince, who saide that his enemies shoulde not finde him closed, neither in Towne or Castell, but in the plaine felde. When you therefore shall be victors, with spite do not dishonour anye other Princes banner. Consider in what despite, the Duke of Austriche tooke the treading of his banner vnder foote, which was of meere chaunce, but king Richard the firste, might saye of euill happe. Because he was not onelye emprisoned of his bodye, long time. But it coste him an hundreth thousande poundes, which was, by the fraude of the Frenchemen and of the couetousnes of thalmaynes, vnto whome Sir Iohn Froyssart saith, cursed be the Almaynes, for they are people without pitie or honour. So are they now, not onely tamers of Princes, but slaughter butchers ouer subiectes, and kill and shed Christian blood for wages. Against whom with all enemies to this Realme, as Sir Iohn Froyssart saith, let English Archers shoote wholye together,

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together, that those swart Rutters maye bee ouer
throwen both horse and man, with all their Dag-
ges and pistolciens. And now to procede further.
But to retourne to the banner, whereof I spake, I
say vnto you, none can by order of Armes, treade
vnder foote, or putte to vile vse, anye Christians
banner, you maye, yf cecasion bee geuen, erase
it, and for treason reuerse the same, But not wyll-
fully to pollute any signe or token of Armes. Ther-
fore gentlemen shoulde not suffer Little Iohn, or
Muchie the Millers sonne to bee arayed in Gotes
of Armes, as I haue scene some weare at whytson-
tyde in Maye pole myrthe, whiche haue bene pul-
led downe, and geuen to them, by the Church-
wardens of Gotham. who, not onely by a longe
deliberated doubt, drowned an Ele, but by aduise
of Ihon of the same towne, banished a Snayle,
whiche deepe doone, hee was demaunded of the
Townes menne, what it was: Quod Ihon, it is
eyther some thinge or nothings. None doe more
hurte to the memorye of your Auncestoures then
suche or suche like of whome it greueth mee to
tell of. But to retourne to the Herehaught, whoe
hath listened longe while to heare the talke of Ge-
rarde and Leighe, and hath gathered their com-
munication in writynge: And hee knoweth well,
that the arte of Logique was not of one mans do-
ing. For Pramenides began the same, Plato aug-
mented to it, but Aristotle finished with a full fur-
nyture, so this Herehaught, not worthy to vnlace
the buskynne of Permenides, or to holde the can-
del to many herehaughtes that he coule name,
and

and gentlemen in Englande borne, hath begunne
this booke of the Arte of Artes in Londone langwa-
ge, and ended it in Fleetstreete, not at the signe of
the dogge in the maynger, but vnder the banner
of the Panther, and so hath put it to Faines forge
the ninthe hower, of the nynth daye, of the nin-
the moneth. Expecting now dayly that Plato, or
one like to correcte, and augment the same, and
then after for an Aristotell, to finishe the worke.
Further the same Herechaught praleth all Gentle-
men, to note the saying of Marcus Tullius Cice-
ro: where he biddeth them haue in minde, howe
farre the dignitie of mans nature, excelleth the co-
dition of brute beastes: which as they are but sig-
nes of honour, and honorable houses: So are they
not so muche to be boasted of as the honorable be-
rynge of them without reproche. For the same
Tully saith, the master of the house, is not made
woorthie by his house, but the house is honora-
ble for the maisters sake. As the fower honorable
houses of the Innes of the courte, whiche are ho-
nored for the Gentlemens sakes, that betherin,
vnto whomewith reuerence, I geue this my dys-
ordered booke, with humble petition of pardon
for my presumption, as to suche as best can Iudge
therein. Like as Science and cunning is the onely
good thinge of the world: so is ignorance the onely
euill, the whiche is so distaunt fro you in suche a nu-
ber of degrees, as neuer like to coe nigh you, wher-
fore, as Dauid saith, al people may clap their hāds &
reioice, that they haue such good Iudges, Magis-
trats, & Iustices, sprong out of these houses of honor
whereby

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whereby they are the more bound to praye God for
your continuance for the wealth of the realme, and
quietnes of the same. Herein I might compare your
state (but that you are men) vnto the heavenly Ie-
rarches, for that you haue the three thinges that Ie-
rarches haue, that is, Order, cunning, and working.
In your order is office, in your cunning, readines,
and in your working is seruice. Without order, pre-
sumption is the worke, without worke, negligence
is the order. And without cunning, the worke is
then reprobable, and the order is vnprofitable. And
therefore as wel in order, as cunning in workinge,
every Ierarchie foloweth the conformitie, & likenes
of god, who made vpon Mount Horeb, iiii. the most
ioyfullest hartes, that euer were on earth. Hym wee
beseech to graunt the Queene, with the iiii. estates
of this realme, joyfully to beholde the glorie
of his countenance in heaven, with the
nine orders of Angels, thereunto
let every English man say

Amen.

The table

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FINIS.

The New



Yellow
why
red and Tenn
bright blue
Green
Purple
black powdered with black
black powdered white
Orange colour
Marrye
Natural
Sed Black

BB. Bw
P. Pro
M. Sing
T. Tenn
E. Em
P. P
V. V
B. Ax
G. G
A. A

The way to understande Trickyng.

THE olde order in Tricking of all manner of Armes, is to vse one letter for one worde. It is necessarie for heroicall Artificers. As by ensample, The Queenes maiestie of England beareth quarterly Fraunce and Englande. The firste, B. Flowers de Leus O. The second, G. iii. Lyons passauntes O. The thyrde as the seconde, the fowerth as the firste.

O. Or.	Yelow,
A. Argent,	whyghte,
G. Geules.	betweene Red and Tenne.
B. Azure,	bright Blewe,
V. Vert.	Greene.
P. Purpure.	Purple,
E. Ermyne.	white poudred with Blacke,
Es. Ermynes.	Blacke poudred white,
T. Tenne,	Orynge colour.
M. Sangwine.	Murreye.
Pr. Proper colour.	Naturall.
BB. Blewe.	Sad Blewe.

FINIS.

Imprynted at Lon-

don in fletestrrete within a temple.

Barre at the signe of the hand & starre,

by Richard Tottell, Printer.

1576.





